The LUTHERAN

PRESIDENT FRY GETS LAYMEN'S PLEDGE

LLM takes over full cost of ULC stewardship program

l. 34, No. 19

FEBRUARY 6, 1952

0 CENTS

God Spoke to Billy

"THE FOURTH DAY of the measles will be the worst," the doctor had warned. Nevertheless, when our small son's temperature soared to an unbelievable high that morning, I was thoroughly frightened.

Following the doctor's telephoned instructions, I was able to reduce the fever to a more reasonable point, though still well above normal. But towards evening, as expected, the temperature mounted again.

It was our first experience with a childhood disease, making the severity of Billy's illness even more alarming. Knowledge of two recent deaths resulting from measles increased our concern.

We sat by our son's bedside that night as he lay in a state of semi-consciousness and prayed silently. When he awakened at one time to ask for water, we told him that we would say his prayers for him. After "Now I Lay Me Down to Sleep" and the Lord's Prayer, I added a simple petition to God to "please make Billy all better soon."

THE BOY'S EYES remained closed and, thinking him asleep, we tiptoed quietly from the room. Just as I reached the hall, a weak little "Mommy" called me back. Billy lay with eyes opened and a smile on his face. "God just said, 'Okay,' " he said.

This time I left the room strengthened and reassured.

—ERNESTINE S. DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in Ameri

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THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 10

Washington: Churchill's Visit - - - By Robert E. Van Deusen 11

Canadian Affairs: Dollars - - - - - - By Norman Berner 12

PACIFIC SYNOD MARKS MISSION ADVANCE - By Paul William Funk 13
New congregations are established in Washington, Oregon

CHURCHES CAN'T BE COMPLACENT - By Henry B. Luffberry 17
There is plenty wrong with the average congregation

Stamp Honors Protestant Leaders - - - By Theodora Koch 20

Who Is My Neighbor? - - - By Virginia Veeder Westervelt 21
Story about the problem of helping people in cities of today

YOU CAN'T ALWAYS WATCH THEM - By Pauline Palmer Meek 23
Marilyn had good reason for going with an East Sider

FIVE MAKE A FAMILY: Complications - By Margaret A. J. Irvin 27

THE BIBLE IN DAILY LIVING - - - - - - - - - - 29
Christians Can Calm Down - - - - - By Ruby Lornell

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - 32 Letters - - - - - - - 34

Story of the Week - - - 37 Campus - - - - - - - 39

News in the Churches:
Maryland: Baltimore—43; Mississippi—37; Nebraska—44; New York: Long Island—41; Pennsylvania: Lancaster—42; Pittsburgh—46; Scranton—35; Williamsport—40; Texas—38; Wisconsin—36

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. Lutheran Laymen's Movement President Harold U. Landis presents a bound volume of commitments from members of his group to President Fry. Starting Jan. 1 the 1,106 members of the LLM assumed full support for ULC stewardship promotion.

THE CHURCH IN THE NEWS

Ten per cent more for ULC

The dimes and quarters that church people put in the "red" side of their weekly offering envelopes—the side marked "FOR BENEVOLENCE"—had added up to more than $6 million in 1951. Synods, after deducting nearly a third of the total for their own expenses, forwarded $4,392,933 to the United Lutheran Church treasury.

This was 10 per cent more than the ULC had received in any previous year (*$3,986,885 in 1950*).

Until the books closed at ULC headquarters (Jan. 21) nobody could be sure how much money was coming. More than a million of the $4,392,933 arrived after New Year.

The total was a little more than the church's executives expected. But it was 18 per cent short of the amount asked. Goal for the year had been $5,220,280—an average of $5.62 for each "active" adult church member. This was the highest goal the United Lutheran Church ever set.

Goal in 1952 is $5,203,300.

Money goes to home missions

Since no one knew how much would reach the United Lutheran Church treasury in 1951, only $3,970,280 had been budgeted for the church's boards and agencies. This is about the amount actually received in 1950. This sum had been distributed to the boards monthly as it arrived.

The remainder of the money, according to the church budget, is for "meeting other urgent demands for advancing the work of the church." A 23-member commission[1] met Jan. 23 to decide what to do with it.

Biggest request was from the Board of American Missions. It asked $350,000 to help finance the record-breaking number of new congregations formed in 1951 and to establish an equal number this year. The commission allocated it $272,621. (Fifty United Lutheran congregations were formed last year. To the number listed in the Jan. 23 LUTHERAN congregations in Missouri and Texas have been added.)

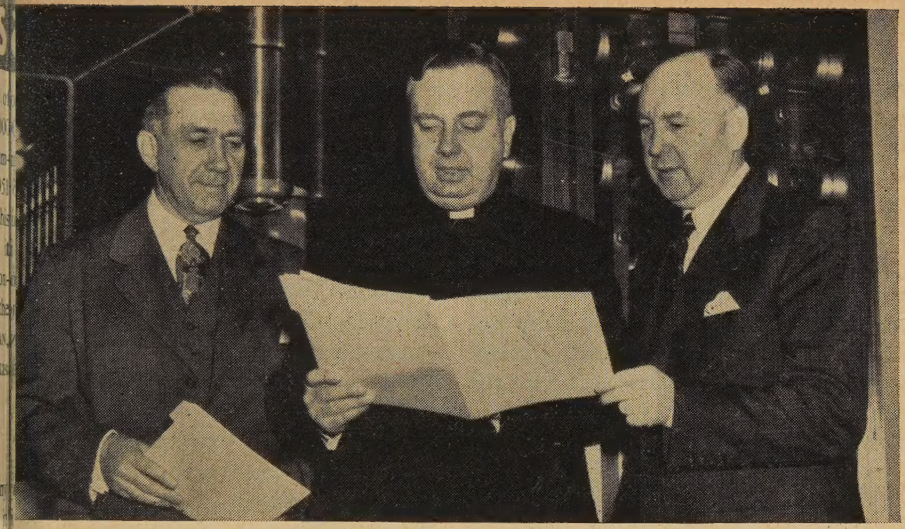
Pensions are increased

Retired or disabled pastors get a tiny pension. In 1951 for most of them it was $600. Eventually most pastors will be covered by a more adequate pension fund which is slowly building up through monthly contributions from clergymen and their congregations.

It is well known that the pensions are too small. But money has not been available to do anything about it. From funds in the church treasury on Jan. 23, the Allocation Commission granted $64,176 to aid the Board of Pensions in giving an

---

[1] ULC President Franklin Clark Fry, seven other members of the church's Executive Board, and the following pastors and laymen specially chosen for this assignment: Erwin Balmer, Atlanta . . . Dr. Henry Beisler, Belleville, N. J. . . . Rev. George H. Berkheimer, Harrisburg, Pa. . . . Rev. Arnold L. Conrad, Waterloo, Ontario . . . Rev. Lyman H. Grimes, Quincy, Ill. . . . Walter R. Hagey, Philadelphia . . . Rev. G. Lawrence Himmelman, Pittsburgh . . . Rev. Carl A. Honeycutt, Columbia, S. C. . . . Rev. H. A. McCullough, Jr., Lincolnton, N. C. . . . George L. Rinkliff, Springfield, Ohio . . . Clarence L. Shust, Fort Wayne, Ind. . . . Carl H. Simon, Williamsport, Pa. . . . Rev. Calvin F. Stickles, Detroit . . . Rev. A. Charles R. Keiter, Lebanon, Pa. . . . Victor H. Evjen, Washington.



READING 1951 FINANCIAL REPORT
asurer Edmund F. Wagner, President Franklin C. Fry, Comptroller Carl A. Warden

a $200 to retired pastors this year, an extra $100 for widows.

he rest of the $423,590 allocated on . 23 was divided in smaller amounts a variety of special purposes. THE THERAN was given $25,000 to help et its 1951 deficit, so drastic increase he subscription price will not be neces-. This was the first time the church's er has been granted a subsidy for pro-tion costs from the church treasury.

synods reach goal

Six of the 33 United Lutheran synods ched or exceeded their part of the C 1951 budget. Amounts from the ods for ULC apportionment are:

ynod	Received	Per cent
ky Mountain	$ 20,280.23	110.9
thwest	309,779.68	105.5
tral Penna.	766,054.74	101.5
rgia-Alabama	24,878.41	100.0
ific	26,928.00	100.0
ifornia	75,530.00	100.0
a	72,783.00	98.4
sas	36,553.09	96.9
Kentucky-Tennessee	26,226.88	96.3
North Carolina	154,246.39	95.9
West Virginia	21,798.90	95.7
Florida	14,059.68	94.5
New Jersey	151,331.23	93.9
Ohio	341,993.10	93.7
Michigan	39,922.17	93.6
Maryland	216,780.23	93.3
South Carolina	108,212.00	93.1
Mississippi	1,941.26	90.6
Indiana	84,645.00	88.8
Pittsburgh	328,207.21	85.0
Illinois	194,078.71	82.6
Virginia	74,666.98	80.6
Texas	21,861.68	76.7
Midwest	50,208.00	76.0
Nebraska	61,408.00	74.4
Pa. Ministerium	679,581.00	71.9
New York	370,836.77	69.6
Nova Scotia	8,332.85	56.2
Canada	64,371.49	55.1
Wartburg	28,757.15	39.8
Icelandic	2,495.71	25.1
Slovak Zion	6,183.54	13.2
Western Canada	5,000.00	11.2
Caribbean	3,000.00	..
	$4,392,933.08	84.1

World Action falls short

Lutheran World Action collections in the eight churches of the National Lutheran Council were $152,000 short of the 1951 goal of $3,300,000. Most of the shortage was in the United Lutheran Church's share.

Offerings for World Action in the ULC in the first half of 1951 had been much larger than in 1950—52 per cent larger through April 30. But in 1951 there was no frantic last-hour effort in late December to avert serious failure. Total for the year in the ULC was $1,466,121, which was $47,524 more than in 1950.

CHEY hasn't reached $6 million

Collection of pledges for the $6 million "Christian Higher Education Year" fund had been scheduled for completion by Dec. 31. But the ULC treasurer reported this month that success had been achieved in only a dozen synods. Total to Jan. 21 was $5,736,362.

A half-dozen other synods are near completion of their CHEY funds. A few plan renewed campaigning throughout 1952. No college or seminary will secure the full amount planned for it unless its supporting synods reach 100 per cent.

Figures from other churches

January had been the time of high-tide in reporting statistics about church giving. Besides records from the United Lutheran Church treasurer and the Lutheran World Action headquarters, annual statistics of the National Council of Churches stewardship department were released.

Total giving to all American churches is now about $2 billion a year, the department estimated. Among Protestants the average annual offering a year ago was $32.33.

United Lutherans (based on 1950 reports) were above average—$37.67. This entitled them to 31st place on a list of American denominations. Free Methdists were first with $163.76 per memb and Seventh-Day Adventists next w $143.11.

Average offerings reported by churches were:

Presbyterian U.S.	$57
Evangelical Lutheran Church	53
Lutheran Missouri Synod	51
American Lutheran Church	45
Augustana Lutheran Church	43
Presbyterian U.S.A.	42
Congregational Christian	41
Evangelical United Brethren	38
United Lutheran Church	37
Protestant Episcopal	37
American Baptist	37
Evangelical and Reformed	34
Southern Baptist	30
Methodist	27
Disciples of Christ	26

Pacific Seminary is dedicated

A small West Coast theological sem nary of the United Lutheran Church h been in existence from 1910 to 19 first at Portland and later at Seattle.

Since the first Pacific Seminary clos the number of United Lutherans on t West Coast has tripled. Church lead decided in 1948 that the time had co to try again. In Berkeley, California, t large estates with adequate buildings fo seminary were purchased last June 2 The California and Pacific synods a partners in the plans, and intend to op the new school in September.

On Sunday, Jan. 27, the semina buildings were dedicated. All Californ and Pacific Synod pastors were granted holiday (with services conducted in th churches by laymen on that Sunday), they might attend the dedication. D Gould Wickey of the ULC Board of Ed cation and Dr. Paul H. Roth of Nort

estern Seminary were speakers.

"It is desirable to train men from the ld for the field on the field," said Dr. ickey. Educating a ministry for the est Coast can best be accomplished in institution on the West Coast, church aders believe.

A $250,000 campaign is underway in e California Synod to aid in the semi- ry financing. Amounts raised by the estern synods in the CHEY appeal, plus grant from the CHEY "special aid" nd will also be used. The Pacific Synod s contributed $63,000 in assets surviv- g from its seminary which closed in 34.

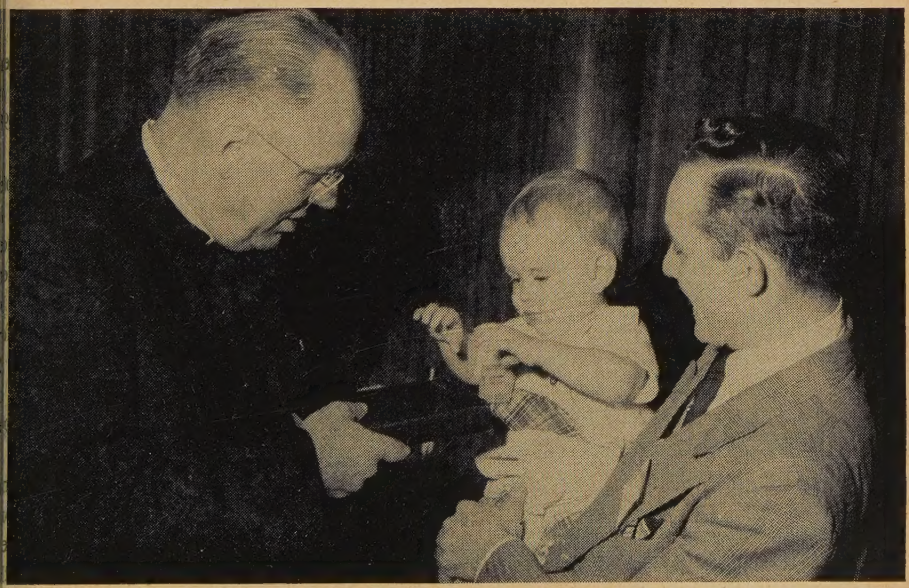
angelism sessions draw crowds

As Minnesota struggled with the win- 's heaviest blizzard and sub-zero tem- rature, Lutherans had scheduled their ost forceful speakers for five days of angelistic meetings in Minneapolis' big armory. "Share Christ today" was the keynote of sessions that drew from 2,000 to 3,000 to morning and afternoon meetings and 8,000 in the evenings.

About 2,500 pastors and laymen from the area outside Minneapolis and St. Paul attended the conference. Some from almost every state in the U.S. or province in Canada were among the crowd.

Dr. F. Eppling Reinartz, ULC secretary, told the conference that "true evangelism makes the citizen unqualifiedly Christ's man. It sends him forth to social action with the indwelling Saviour as the sure light and reliable power of his witness."

"Christ must move into the driver's seat of the individual life in the church," said Dr. Oscar C. Hanson of the Lutheran Bible Institute. "This will only happen if the individual will permit himself to be singled out from the masses to hear the voice of God personally."



CLASS OF '73 AT PACIFIC SEMINARY

esident James P. Beasom of California Synod offers hymnal to young David Bennett ho will be invited to enroll at the new Pacific Seminary 21 years from now. David's ther, Richard M. Bennett, will enroll when the seminary opens in September

Billy Graham storms Washington

The old-fashioned gospel of heaven ("1,600 miles long, 1,600 miles wide, and 1,600 miles high") and of hell (fire and brimstone) was expounded by Billy Graham last week in the U.S. capital city.

Four weeks of meetings in Washington (Jan. 13 to Feb. 10) were among the toughest assignments in Dr. Graham's three-year career as America's best publicized evangelist. Some major denominations refused to share responsibility for bringing him to Washington. "We would be endorsing his theology and committing ourselves to his techniques by contributing our backing," explained Dr. Edward Elson to Presbyterian pastors of the city.

But U.S. senators and representatives turned out by the dozen to sit on the platform with Dr. Graham. The city's safety code was suspended at the Washington armory to let 10,000 people crowd into a 5,310-capacity auditorium. ("There is no danger of a riot or panic. None of these people smoke in the building," argued Graham, in pleading for relaxation of the safety code.)

Everywhere in Washington the Graham meetings were talked about by stenographers and statesmen. "If men would suddenly turn to Christ all over America," said Dr. Graham, "there would be no more crime. There would never have been a Kefauver Committee . . .

"Christ is the answer to communism . . . The American people better get on their knees quickly and ask Christ to lead them in the coming battle . . . We can win only with Christ."

Candidates duck Vatican question

Men who have said they would like to be nominees in the U.S. presidential election in November were cautious this month about saying anything on sending a U.S. ambassador to the Vatican.

BILLY GRAHAM
"Get on your knees"

Senator Robert Taft and Governor E Warren had "no comment" in reply t question from the Associated Press. Harold E. Stassen said he must study t question further before making a sta ment. Spokesmen for General Dwig Eisenhower refused to express an opinic Senator Estes Kefauver promised to ma a speech on the question later.

President Harry Truman had alrea shown where he stands. He isn't changi his mind, he said in late January. H stated that he will nominate an amba sador, but will not send another perso representative such as Myron Taylor. H expects to pin responsibility for the fi decision on the Senate.

A Lutheran senator, Edward J. Th of Minnesota, had switched his positi on the Vatican embassy question t month. In October he favored the pre ident's proposal. After further study h has changed his mind and will now o pose an appointment if it comes to t Senate.

STEWART HERMAN
. . . Latin American assignment

"Since that time (Oct. 20) I have given all phases of President Truman's proposal careful consideration and study," Senator Thye said. "I have concluded that sending an ambassador to the Vatican would be unwise and would not be in the national interest."

Herman will take Latin American post

First executive secretary of the National Lutheran Council's Division on Lutheran Co-operation in Latin America will be Dr. Stewart W. Herman. He plans to take the new position Oct. 1, it was announced last week at the NLC meeting in Atlantic City.

Dr. Herman's office will be in New York. His work will require considerable travel in Central and South America.

Since 1948 Dr. Herman has been director of the Lutheran World Federation Service to Refugees. He has spent most of the last 15 years in Europe, including five months of internment in Germany after the U.S. entered World War II.

And so forth

Baptists accepted the resignation of a veteran China Missionary, Dr. Dryden L. Phelps, last month because he had written a letter praising the work of the Chinese Communists. The Baptist board said it was satisfied that Dr. Phelps (nephew of the late Dr. William Lyon Phelps of Yale) had never been a Communist.

When Communists took over the Chinese territory where he lived, Dr. Phelps wrote to the U.S. that "I absolutely believe this to be the most comprehensive renaissance the human spirit has ever experienced, the most dynamic change in human history." His personal letter was printed in The *Churchman*, Episcopalian periodical, and reprinted in *Soviet Russia Today*.

Big churches for widely spread congregations are not as effective as smaller churches in a compact parish, Roman Catholics have decided. Bishop John J. Wright of Worcester, Massachusetts, said that smaller churches are easier to manage, create greater unity among members, and result in people taking more active interest in church affairs.

Bishop Wright broke the general tradition of "separation of church and church" last month when he met with 50 Protestant ministers in the Worcester YMCA for an hour of frank discussion of "fences" that keep Protestants and Catholics apart.

Private confession will be practiced in Lutheran churches of Hannover and Bavaria in Germany, it was decided at recent synod meetings. "Martin Luther did not abolish the confession," the synod of Hannover explained, "but turned only against an abuse of its practice." It should not be required, but may prove valuable to many.

World News Notes

Nothing ever ends anymore

Schoolboys in the 21st century who study the history of their grandfathers won't need to memorize many dates—such as when the peace treaty was signed with Germany, with Austria, when the Korean war ended. Things don't happen in such clear-cut fashion anymore.

Truce in Korea had been reached in a rough sort of way in November. Neither side could advance against the other without fearful expense. War didn't end, but slumped into a restless stalemate.

Reason for the indecisive results in current history is that in the long-range cold war of Russia against the world, the Russians can afford to wait. At any of a dozen key points along a vast circle front, they can stir up trouble, and settle back to wait results.

Tide rises

Westerners in the mid-twentieth century aren't entirely helpless victims waiting for a patient enemy to engulf them. This month, West European statesmen said, they might take the bold step of calling a convention to plan a constitution for a federation of European nations.

France and Germany had approved the Schuman plan for merging coal and steel resources of western Europe. A European army was slowly coming into existence. Under steady pressure of a common danger, new political mechanisms and economic arrangements are forged.

The U.S. talks skitishly and sporadically about putting some of its immense resources to work on behalf of the poor peoples of the world through a great program of technical assistance to backward nations. It's entirely for the sake of "hard-headed self-interest," American leaders feel obliged to tell the people. But underneath the public explanation the were glimpses of an idealistic spirit.

Communists gain in Madras

The part of India that United Luthe ans know most about is Madras, the lar South Indian state inhabited by the Tam and Telugu people. Lutheran missio aries had been busy among these peop for more than a century.

As results of India's first national ele tion were slowly tabulated this mont ballots in Madras showed Communi party strength was almost as great as t of Prime Minister Nehru's Congre party. Hunger and poverty are persiste and terrible through the Madras village Communists won votes merely by pror ising the poor people more rice. The told families living in one-room huts th they will provide two rooms.

More nations in UN

Purpose of the United Nations is not provide a chance for good friends to g together for pleasant conversation, but provide opportunity for opponents to ta about their differences instead of go war about them. For this reason the U should include every nation that wants i

The United States has a group of coun tries it is sponsoring for membership— Italy, Portugal, Jordan, Libya, and other Russia has a group—Albania, Mongolia Bulgaria, Hungary, and others. Neithe side will agree not to veto the other side candidates.

For once it seemed likely that a ma jority of the UN members would refus to follow American leadership, and woul vote to accept the whole list of applicant —those sponsored both by the U.S. an by the Soviet Union.

CHURCHILL'S VISIT

WINSTON CHURCHILL made a dramatic impact in his brief trip to Washington. Appearing before a joint session of Congress, the 77-year-old warrior-statesman received an ovation reminiscent of the days of World War II.

In his talks with President Truman, the British Prime Minister did much to cement relations between the two English-speaking countries. In the give-and-take that marks true negotiation, each national leader made important concessions. The most important results, however, were intangible: a new sense of solidarity, willingness to seek a joint approach to world problems.

Address to Congress

Churchill's speech to Congress was obviously not ghost-written. In his own inimitable style, he offered a blueprint for Anglo-American relations. While the Congressmen did not agree with everything he said, their cordial response showed a regard for him amounting almost to affection.

His basic thesis was that the two nations must present a common front in opposition to communism. He promised that if a truce in Korea is reached and broken, British aid will be "prompt, resolute, and effective." In spite of British recognition of the communist regime in China, he said he was glad the American navy would not permit the invasion of Formosa.

Regarding western Europe, which he regards as the real danger spot, he gave his blessing to the idea of a unified European army, including Germany. The British army would co-operate closely with such a continental force, but would not be integrated into it. He warned the U.S. not to let go of its atomic bomb stockpile until it is sure of having other means of preserving the peace.

Churchill's most controversial suggestion was that other western nations join Britain in protecting international traffic through the Suez Canal. To balance this Arab-irritating proposal, he remarked that Israel's path to peace and prosperity lies in maintaining friendly relations with the Arab world.

The classic sentence in his speech was: "I have come here to ask, not for gold, but for steel, not for favors, but equipment." Britain, struggling against odds in its desire to share the burden of world rearmament, sent its most effective spokesman to present its case.

Talks with Truman

Churchill took home with him the promise of a million tons of steel, his country's greatest single material need. The major concession which he made in return was to agree to the appointment of an American as supreme naval commander for the North Atlantic Treaty Organization. Clinging to Britain's traditional supremacy on the sea, he had opposed any overall naval command.

He agreed also to make available to the U.S. 20,000 tons of tin and over 25,000 tons of aluminum, both in short supply here. These agreements were made public; other policy decisions were made behind closed doors. Time and the trend of world events may reveal their nature.

When future historians write the chronicles of men who made history in our generation, the figure of Winston Churchill will loom large. The annals of history may add to his record as an inspiring wartime leader a valiant and successful effort to stabilize world peace.

—ROBERT E. VAN DEUSEN

THE DOLLAR HAS BEEN much in the news in Canada. Here are four areas of particular interest.

High cost of living

After two years of steady climbing—sometimes jumping!—the cost of living has come to an uncertain halt. And none too soon, for the dollar had been cut to almost 50 cents in terms of prewar purchasing power. From his high peak about 90 points above his 1935-39 base, HCL is now contemplating, far below, dollar conditions that once were considered "normal." When and if he'll start upward again no one knows for sure. A recent survey in eight cities showed that in half of them there had been a slight drop in prices—in others a slight rise.

For years Canadians had looked at the U.S. cost of living index as a sure guide to the way their own index would act a few months later. It was a bit of a consolation to know too that somebody else's costs had gone up before. Statesmen and salesmen could always say: "Don't complain. Prices have gone even higher south of the border."

But all that was changed last fall. The Canadian index rose faster than and passed the U.S. index. While that did not mean that the cost of living was necessarily higher, it did mean that prices were *proportionately* higher in Canada than they were before World War II.

No price fixing allowed

In an effort to bring the dollar somewhat back into its own the Dominion government has put through a law banning the fixing of retail prices by the manufacturer. This is, of course, the exact opposite of so-called "fair trade agreements." The manufacturer ma continue to set what he feels is a prope selling price for his product, but it wi be illegal for him either to try to bin the vendor to sell at that price or to re fuse to supply him with goods simply be cause he will not maintain prices.

All is not dark in the economic pic ture, however. One of the most illuminat ing aspects is the strong position whic the Canadian dollar has gained in th past few weeks. During, and for severa years after the war, it was fixed at a dis count of 10 per cent in relation to th U.S. dollar. That meant that the Cana dian dollar had only a 90-cent value in the U.S., while the American dolla rated $1.10 in the Dominion.

Today, however, that differential has disappeared and the Canadian dollar is on a par with that of the U.S.

Dollars for the old folks

There were more dollars for everyone who had reached his threescore years and ten, for in January the government began to hand out $40 a month to anyone who could prove that he had passed his seventieth birthday. There had been old-age pensions before, but they had been guarded by a "means test." A person who had some means—income, property, support from family—had his pension restricted or disqualified. Now it doesn't matter how much he has or earns. If he's 70, he gets his $40 a month.

This means a great lift to the church's pensioners—and, indeed, to a few who are still in the active ministry. At least one Lutheran pastor comes in that category. The pension will be a welcome addition to a salary that has never been large.

—NORMAN BERNER

Pacific Synod Marks Mission Advance

By PAUL WILLIAM FUNK

After 13 barren years, activity during the past decade has resulted in the founding of 15 thriving new congregations in the Pacific Northwest

TEN YEARS OF REMARKABLE missionary advance came to a climax in the Pacific Synod last spring when "triplet" congregations were received into the synod—probably the first time in the history of the United Lutheran Church that three missions were born in the same synod on the same day.

Missionary spirit in the Pacific Northwest hasn't always been so progressive. There have been lean years as well as good ones. For the 13 years from 1928-41 no new mission was started and several fields of labor were completely abandoned. But with the impetus of the "triplets" and their 12 sisters, all established during the past decade, the synod looks forward more confidently toward achieving the aim for which it was organized.

WHEN THE FOUNDING FATHERS of the Pacific Synod designed the corporate seal for their organization 50 years ago they pictured the sun setting over the sea. A bluff crowned with a fire tree is to the left and in the sky is the sign of the cross, encircled with the inscription "In Hoc Signo Vinces."

In his *History of the First Fifty Years of the Pacific Synod,* Edwin Bracher writes "The symbolism of the seal suggests that the whole land of the setting sun . . . should be brought beneath the cross of Christ. The mining of the mountains, the farming of the valleys, the lumbering in the forests, the fishing and commerce on the sea—all are to be brought to allegiance to the Lord of Calvary."

The "Synod of the Setting Sun" as its first president, J. Allen Leas, called it, since its founding in 1901 has striven toward the goal of planting the church firmly in the broad, rich territory of the Pacific Northwest.

THE PAST DECADE'S great mssion advance has planted churches throughout Oregon, Washington, Idaho and Alaska. Fifteen congregations have been added to the rolls of the synod since 1941 with a baptized membership of 2,427. The heartwarming story cannot be told with mere facts and figures. It is written in the hearts of the men, women, and children who have been reached by the Gospel through the planting of the church in their communities. The fisherman, who leaves home each year to go to Alaska, could tell us of joy at finding the church in Sitka ready to welcome him. The people who moved to Washington and Oregon to work in great war plants could relate how their church had followed them to minister to their spiritual needs. Men and women, who have gone to the seaside in Oregon to retire or regain health or just enjoy the recreation that the ocean affords, could say that they found their church here. Families that moved into great industrial areas of Seattle, Portland, and Pocatello could tell

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how the church gathered them into congregations, provided their children with Sunday schools, and gave them opportunities for worship and fellowship.

These are the people upon whose hearts the history of this decade of missionary advance is written. These are the voices to testify that the cross truly has been lifted in the "Synod of the Setting Sun."

FIRST MISSION TO BE BORN in the recent advance in the Pacific Northwest was the Sitka, Alaska, congregation, organized in 1941. The Rev. John L. Cauble, then pastor at Juneau, called attention of synod to the field. The Board of American Missions sent the Rev. Hugh Dowler to begin the work. The property of a Lutheran church that had been located in downtown Sitka during the days when this northern outpost was still a Russian possession became the new mission's church building. The Rev. Frederick Knebel is the present pastor.

Dr. M. J. Bieber, veteran missionary, played his part in this decade of advance by organizing Redeemer Church in the Fircrest area of West Tacoma, Washington, in 1945.

ONE CONGREGATION that grew out of service to war workers is St. Mark's Church, located on Beacon Hill in Seattle. Started as a Sunday school in the home of one of the families in the area, this mission was moved to the Holly Park Housing Project and taken under the wing of the National Lutheran Council. In 1946 the field was turned over to the Pacific Synod and the Rev. William H. Saas was called to organize the congregation.

Another mission resulting from the war effort was Messiah Church, in Navy Yard City in Bremerton, Washington. This congregation was organized under the leadership of the Rev. Paul Hock in 1946. Th Rev. James Reid has served it since 194

In 1947 the mission expansion progra began to move to the southern end of th synod. Christ Church, in the Parkros area of Portland, Oregon, was organize in April of that year by the Rev. Paul C Wharton. In 1948 the Rev. Harve Coovert took up the work. A new chape now stands in the heart of this beautifu community.

DURING THIS SAME YEAR directors o the mission program decided to attemp a new type of work at Seaside on the Oregon beach. Although Seaside is a re sort town it was felt that a church coul serve a great number of people who spend their summers enjoying the relaxation o the beach, and at the same time reach those who work in the great lumber in dustry of the area. The Rev. Paul Wm. Funk organized Our Saviour's Church in

ONCE RUSSIAN PROPERTY
Sitka Lutheran Church

BLESSING THE FISHING FLEET
Sitka congregation keeps up an old Scandinavian custom

April 1947. The Rev. Alfred L. Mendenhall took over the work in November 1950.

Holy Trinity Church of Mercer Island in the Seattle area, organized by the Rev. Theodore Foreid, and Faith Church, Everett, Washington, organized by the Rev. Herbert T. Neve, took their place in the family of Pacific Synod congregations in 1948. Beautiful houses of worship now stand in both areas.

GLORIA DEI CONGREGATION organized in Kelso, Washington, by the Rev. M. Roderick Anderson in 1948 had a very different history from most missions. For many years the synod had maintained a struggling mission at La Grande, Oregon, far to the east of the coastal area. Located in a section the American Lutheran Church had developed, it was felt best to turn the work over to that body. The American Lutheran Church at the same time had been assigned the Kelso field by the Regional Home Mission Council. Many families from the Pacific Synod's church at Longview lived in that section. An agreement was made to trade the two fields. Gloria Dei has proven one of the most promising fields of the synod. The La Grande church too has grown and thus the "swap" proved very successful. The Rev. Paul Baughman became pastor of Gloria Dei in September 1951.

Emmanuel Church of Willamina, Oregon, and Faith Church of the Keizer district of Salem, Oregon, were added to the mission rolls of the synod in 1950. The Willamina church is located in a small but growing lumber town in the heart of Oregon's vast timber empire. The Rev. Waldemar G. Hintz was the organizing pastor. The Rev. Warren W. Pechman is the present pastor. Faith Church, Salem, is located in a growing section of Oregon's capital city. The Rev. George Holmquist organized the congregation and is present pastor.

IN 1950 THE state of Idaho was to have its first ULC congregation. Pocatello, one of the most progressive of the "Gem" State's communities, was chosen for development. The Rev. Homer Berner,

ORGANIZED IN A GARDEN
Faith Church, Salem, Oregon

CHURCH IN A HOUSE
Chapel at Fircrest, Tacoma

missionary for the Board of American Missions, began the work in January 1950. By April a congregation of over 90 members was organized. The Rev. Paul Wm. Funk was called as Good Shepherd's first pastor. Pocatello is located in the heart of the stronghold of the Church of Jesus Christ of the Latter Day Saints (Mormon) with about 50 per cent of the population adhering to this sect,

Crowning glory of this golden decade came last year when "triplet" congregations were received into the synod. These churches included Good Shepherd, South Salem, Oregon; Messiah, Spokane, Washington; and Immanuel, Vancouver, Washington. All were organized April 22.

The Rev. Homer Berner developed the work at South Salem. Since organization Good Shepherd Church has bought a lot on the Pacific Highway for future building. A Sunday school of 75 members has been enrolled. Average attendance at morning services is 65. The Rev. Harold Hamilton was called as first pastor.

MESSIAH CHURCH, SPOKANE, second of the "triplets," was organized by the Rev. David C. Getzendaner. This mission has grown to 139 confirmed and 210 baptized members since its organization. Property for the new church has been purchased just across from a city park. The Sunday school in true missionary spirit is planning to help support a Sunday school in Liberia this year.

Pastor Ernest Haugse is the organizing missionary of the third "triplet"—Immanuel Church, Vancouver. This mission is another result of work done by the National Lutheran Council during the war. Located in the McLoughlin Heights housing area, the seed of this work was established by the Council as an effort to serve those who were working in the war plants of the Portland-Vancouver area. Since its organization this church has grown to 99 confirmed members.

As wonderful as these past 10 years of missionary development have been, there are still many fields to be claimed—many souls to be reached in every section of the "Synod of the Setting Sun." Under the leadership of its first full-time president, the Rev. L. H. Steinhoff, the people of the Pacific Synod are looking forward to growth that will reach far beyond the fondest dreams of the men who first came to this majestic western section.

Churches Can't Be Complacent

By HENRY B. LUFFBERRY

In congregational work, self-satisfaction is a spiritual disease that must be overcome with programs that increase faith and life

IF YOU HAVE EVER TAKEN a good look at your own congregation's faith and life, and asked yourself with real concern, "Is *this* the best we can do?"—then you'll understand the dilemma which faced 14 of your fellow-Lutherans two years ago.

As the 1949-50 Faith and Life Committee of the United Lutheran Church they had been asked to "probe deeply into our common faith and life"; and they were expected to report their findings to the Des Moines Convention.

But those findings, reached after months of searching study, were not likely to please the enthusiastic delegates from our church's 33 synods. For the committee had come up with a disturbing diagnosis of a chronic malady which, it said, could be observed in almost every congregation. Bluntly, it called this disease *spiritual complacency*.

On what had the Faith and Life Committee based its diagnosis? Were there any symptoms?

FIVE WERE DESCRIBED. They were weaknesses in congregational faith and life which had been experienced everywhere. They are still the areas in which we fall short of the mark.

The first is *widespread neglect of the Means of Grace*—the Word and the Sacraments.

We admit the prevalence of this neglect whenever we differentiate between "confirmed" and "communing" members. And only for statistical purposes can we ever justify such a distinction. If we were to label the differential "non-communing members" we would be hard pressed to explain the expression.

Equally difficult to explain, but universally experienced, is the gap between membership and attendance. We think of the church as "the communion of Christian believers." But what happens to that traditional concept when, on the average Sunday, half of the Christian believers are relaxing in easy chairs, reading newspapers, watching television, playing golf, or catching up on their sleep while their brothers worship? Are there two churches: a church at worship, and a church at ease?

A SECOND SYMPTOM of spiritual complacency is the *general lack of appreciation of the liturgy*. It is hard to measure this element of our faith and life, but one cannot escape the impression that many folks are spectators rather than participants in worship.

The liturgy moves on, pursuing a course which centuries have plotted. For some it is a vehicle of worship, lifting their souls heavenward. For others it is like an hour's trolley ride down the same dull street.

The third symptom is *limited interest in the educational program of the congregation*. It is a result of viewing religious

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WORSHIP AND WORK ARE ESSENTIAL TO CONGREGATIONAL PROGRAMS

education as a "department" of the congregation's life.

Parents and baptismal sponsors generally delegate their vowed obligations to the church. The majority of members disclaim any personal responsibility for the Christian instruction of youth. Pastors and church councils are busy with administrative details. Thus the Sunday school emerges as a congregation within the congregation, responsible (often to no one) for the nurture of youngsters in the faith, and doomed to beg for teachers among those few members who can "tie themselves down" to such service.

The communists teach their "creed" to the rising generation with more fervor—and more effect!

A fourth symptom is the *general indifference of the individual Christian to his opportunities as a witness for Jesus Christ.*

THE RECENT ULCA emphasis on lay evangelism is awakening many to the fact that witnessing is every Christian's responsibility. But the organization of committees of lay evangelists has not cured our complacency. Where 95 per cent of the members used to say "let the pastor do it," 85 per cent now say "let the committee do it."

The fifth symptom is *the feeble influence of the church on the moral and spiritual welfare of the community.*

Recent exposures of graft, corruption and immorality are rapidly dispelling any grand illusion we may once have had regarding the extent of the church's influ-

ence on society. Our little leaven does not seem to be leavening the whole lump. And it is hard to escape the fact that our most familiar battleground with secularism is within, not outside, the walls of the church.

THESE ARE THE SYMPTOMS of spiritual complacency which startled many of the delegates at Des Moines. They aren't new. But we have lived with them so long that we are used to them!

And that is why they add up to spiritual complacency: "When mediocrity becomes the norm, men cease to deplore mediocrity!"

The United Lutheran Church resolved at Des Moines to intensify its emphasis on the cultivation of the faith and life of the local congregation. The reports of all ULCA representatives to the synods stressed this resolve; and the Conference of Synodical Presidents has undertaken its own study of the problem. Within the synods, on the conference level, faith and life have been the focus of a number of programs and discussions.

IT REMAINS FOR THE IMPACT of the Des Moines Faith and Life report to reach the congregations themselves. To this end a study book on the subject is now in preparation which should prove helpful to pastors, church councils and congregational study groups in meeting the challenge. And it is hoped that pastors and lay delegates have already begun to share with their congregations inspiration and introspection gained from the faith and life emphasis at synodical conventions.

The Faith and Life Committee believes that THE LUTHERAN can help materially by publishing articles indicating outstanding programs and methods now being used by congregations to promote faith and life. If your congregation has an effective method of dealing with any of the symptoms discussed here please send THE LUTHERAN a brief description of the method.

KINDNESS LIVES

ALL MY LIFE I SHALL REMEMBER with a pleasant feeling an incident which occurred at an Interdenominational Missionary Conference at Northfield, Massachusetts. I had been asked to introduce and lead the group in the 23rd Psalm at evening vespers which were held on a high hill. The introduction to the Psalm went off all right, but suddenly as I faced that sea of faces, my mind went blank—I couldn't start the familiar Psalm. After what seemed an eternity someone began the words and the group followed.

Later I walked down the hill, ashamed and depressed. I felt an arm around me and looked into the kind face of a stranger who said quietly, "I've learned that when we do something wrong people feel a kinship with us, when we are perfect they are indifferent to us." I felt a surge of gratitude at her kindness, and the weight of my depression lifted.

I've long since forgotten that woman's face and never learned her name, but her encouragement that day will be a part of me forever. Because of her I remember the incident with pleasurable feelings. It could have been otherwise, couldn't it? —B.

STAMP HONORS PROTESTANT LEADERS

By THEODORA KOCH

Saarland issue bears portraits of Calvin and Luther commemorating anniversary of Reformation in that area

AMID DISTURBED CONDITIONS abroad, the Lutheran church is striving to hold its position under pressures exerted by the Soviet Government on one hand and the Roman Catholic church on the other.

In November 1951 tangible evidence of the strength of the Protestant church and the will to strengthen its position came out of the Saar—in the form of a postage stamp! The significance of the event was fully understood only by stamp collectors.

ONE OF THE SIMPLEST FORMS of propaganda is issuing commemorative postage stamps. A stamp goes wherever a letter may be sent. The picture on it is a message to everyone who has occasion to handle the letter. Countries use this as a means of honoring their heroes, depicting their natural wonders and places of interest, and commemorating events in their history.

When an issue of postage stamps is printed, millions of collectors strive to obtain copies. Many small nations, such as San Marino, are prolific issuers in order to gain revenue.

Russia, through symbolical use of hammer and sickle, portraits of its leaders, and other means, has left its mark on the stamps of satellite nations. During 1950, celebrated as a Holy Year by the Roman Catholic church, almost every Catholic nation issued a special set of stamps depicting some significant Catholic subject. Ireland had a set portraying the statue of St. Peter in the Cathedral at Rome. Portugal used the subject of the Lady of Fatima. Italy had two stamps showing important churches. Vatican City issued a stamp showing the Pope knocking on the Holy Door, another showing Christ giving the keys to St. Peter.

The average stamp collector is familiar with most of the foregoing. All are popular. Protestants, however, have ignored this means of expressing pride in their faith and respect for their leaders.

AS IF IN DEFIANCE of communistic and Roman Catholic philatelic propaganda, the Saar issued its stamp bearing the portraits of John Calvin and Martin Luther, with the inscription *Reformations jubilaum an der Saar*—the anniversary of the Reformation.

Encouraging evidence of the strength of Lutheranism is given by the little Saar in paying honor to these leaders.

WHO IS MY NEIGHBOR?

By VIRGINIA VEEDER WESTERVELT

People are sometimes inclined to echo that old question because it seems too much trouble to help those in need

AN AMBULANCE SIREN CUT through the ther city sounds with a sharp wail, and im Plover looked away from the televi- ion screen for a moment.

"Coming nearer," he announced.

Helen put down the sock she was mend- ng. "Sounds like our street." She went o the window. "It's the house on the orner; must be those people who moved n last year."

"Cold night to be carried out on a tretcher," said Jim, reaching for his pipe. Anything to eat in the house? I'm ungry."

Helen still stood by the window. "I vonder if I ought to go over."

"Why? It isn't any of your business. You don't even know them, do you?"

"I've seen her with a baby carriage nce or twice."

"Oh, don't be so nosey, Helen. Where do you think you are, back in Alterville? People just don't go barging into stran- gers' houses. They'd think you were crazy."

"I suppose so." But Helen looked troubled.

"SOMEHOW IT MAKES ME think of something that happened in the super market this afternoon." Helen came back to her chair and took up her needle again. "A woman in the check-out line had put her youngster in the top basket, though of course there are signs all over saying not to do it. The baby fell out and cried terribly, but no one seemed to pay any attention."

"Why should they? The kid's mother was there, wasn't she?"

"Yes, Jim, but it didn't seem right. No- body even asked if the little girl was hurt. One man was in such a hurry that he wheeled his basket around them, and a few women followed, so the mother even lost her place in line."

"So what? You can't hold up a whole line of people just because a baby falls out on its head. The mother was stupid to put her in there."

"That's just what someone behind me said, Jim, and it sounded so heartless."

"What about you, my little Samaritan? Did you go rushing up to see what you could do?"

"NO, I DIDN'T," said Helen, quietly, "and I wish I had. I haven't been able to forget it all day. I keep thinking how it would have been in Alterville. I could just see everybody in the store gathering around. Mac would probably have pro- duced a lollipop. Everybody else would have tried to make the little girl laugh and forget it, and the next day half the people the mother met on the street would ask her how the baby was. And they'd do it as a matter of course, even if the mother were a stranger to them."

"There aren't any strangers in a small town," Jim chuckled. "Everybody knows everybody else's business. Give me pri- vacy any time."

"Yes, but privacy isn't much fun when you're sick. Remember when we lived in Alterville, how the girls sent over cas-

seroles every night when I had pneumonia? You were plenty glad to have neighbors who were concerned about us. Why, I don't even know the names of those people on the corner, and they've lived here for nearly a year."

"Bet they don't know yours, either."

"But it isn't right, Jim. Maybe someone's been sick over there for weeks. Maybe they need someone to keep the baby. 'Love thy neighbor as thyself' shouldn't apply just to small towns, should it?"

JIM'S PIPE HAD GONE OUT and he reached for another match. Between draws, he said, hesitating a little, "I hadn't thought of it that way."

Helen dropped her thimble and didn't notice it, as she said seriously, "Most people who live in the city seem to have forgotten what neighborliness means. Honestly, Jim, I don't think it's Christian for us to be so indifferent to other people's needs."

"Oh, come now," Jim's pipe was going and he leaned back in his chair. "If Tom and Marie had any troubles, we'd help them out. We have our own circle of friends. Those people on the corner probably have friends or relatives they can call on."

"Maybe, maybe not. Anyway, that isn't the point. In the city, we get so in th habit of ignoring other people that I'r beginning to wonder if we're capable c real friendliness any more. We're afrai of being thought 'nosey' or of intruding until after a while we acquire a shell c indifference. Nobody in that marke cared a bit whether that child had a con cussion or not. It just didn't concer them."

"I suppose you mean we lack what th Bible calls compassion?"

"That's it. If you raise friendliness t the level of real sympathy and under standing . . ."

"Otherwise, we're like the fellow wh said 'Who is my neighbor?' " said Jim slowly.

"SOMETHING LIKE THAT. How can we call ourselves Christians if we don't obey the simplest commandment to love our neighbors? Instead, we hedge our lives with so many restrictions—'Mind your own business'; 'Don't speak to strangers.' "

Helen stopped suddenly and laughed. "Can you imagine the response I'd get if I went down the street saying 'Good morning' to everyone?"

"I sure can. One cold stare after another!"

"But what can we do, Jim? I don't want to be the kind of person I was in the market today, afraid even to speak kindly to a child, or to offer help to the mother. Why do we hesitate to be human and friendly?"

"It's human to be selfish, I guess, and self-centered. The only way to fight it is to—" He broke off as the rising whine of the siren filled the night again.

Jim went to the window. He came back, snapped off the television set and smiled at Helen. "The ambulance is leaving," he said. "Shall we get our coats?"

YOU CAN'T ALWAYS WATCH THEM

By PAULINE PALMER MEEK

When Marilyn went out with a boy from the tough East Side her parents worried, but she was really doing what they wanted

MARY WILSON DIDN'T KNOW her daughter had a date until she overheard the telephone conversation with Janice Hill. It seemed a little queer.

Janice was evidently inviting Marilyn to go to the movie with her. Marilyn was answering with brevity strange in a teenager's telephone conversation. "Sorry, Janice. I can't go with you tonight."

Mary went on filling water glasses. She had no intention of eavesdropping, but even across the dining room she could hear surprised protest coming out of the receiver.

Marilyn hesitated as if she wished to evade the question but knew Janice too well to try. "I've already got a date," she said.

AGAIN MARY COULD HEAR the tone of surprise, with a touch of grievance. It was odd that Marilyn had not mentioned the date to her mother—almost incredible that she had not told Janice. The two girls always walked home from school together. Few secrets survived their hours of confidences.

It was unnecessary for Mary to understand the words coming from the telephone. Janice was trying to find out about Marilyn's date.

Marilyn's voice was still reluctant, and now just a shade defiant. "Ralph Peterson is taking me."

This time even the words were plain across the room. *"Ralph Peterson? . . . ruin your reputation?"*

Mary took her water pitcher to the kitchen, definitely uneasy. Who on earth was Ralph Peterson?

SHE HAD NO OPPORTUNITY to ask until after the family was gathered about the dinner table. She tried for the light touch. "You're going out tonight, Marilyn?"

The girl only nodded.

"And who is the date?"

"Ralph Peterson."

"Peterson?" the girl's father asked with mild interest. "I don't know any Petersons. Somebody move in around here?"

"Oh, no. He goes to Sanford High. He's in my history class."

Steve Wilson was still puzzling over the name. "I can't think of any Petersons. Where does he live?"

Marilyn's answer showed reluctance and a touch of defiance.

"Over on East 12th Street."

The remark fell like a stone into a pool, spreading rings of silence around the dinner table.

BEFORE HER HUSBAND COULD say anything more, Mary hastily picked a new topic.

"Marilyn, I wanted to ask you about this young people's project Pastor Crane is promoting. Mrs. Hill was talking about it this afternoon. She says our church is trying to organize a youth group in that little old church on Bridge Street. What do you know about it?"

"Not much. Pastor Crane has been preaching over there Sunday afternoons. There aren't many young people in that church but we could help them organize and show them how to conduct meetings."

Her father seemed surprised. "I supposed that little church was abandoned years ago. It's certainly in a tough neighborhood."

Marilyn answered. "They haven't had a preacher for a long time, but they always have Sunday school. Ralph Peterson goes there."

Again the circles of silence spread around the table. Only Sonny seemed unaware of it. "What's for dessert?" he asked.

AS MARY DID THE DISHES her husband appeared in the kitchen doorway. "Who is this Ralph Peterson, anyway?" he asked abruptly.

"I don't know any more about him than you do."

"You mean you're allowing Marilyn to go out with some tough from the East Side without even knowing who his parents are?"

"Now, Steve! You can't condemn a boy simply because he happens to live in a low-rent district!" Mary had been trying to convince herself of that for 15 minutes. "Marilyn has always shown good judgment in choosing her friends."

"Of course she's shown good judgment! The only friends she's ever had are kids right here in our own neighborhood. We know them all—know their folks, too. That's the way it ought to be. What about the Hunter boy? I thought he hung around quite a lot."

"He does. But of course Marilyn has other friends. You wouldn't want her going steady, not even with Todd Hunter."

"That's no reason she needs to take

"HE'S IN MY HISTORY CLASS"

up with this East Side fellow. Maybe you don't realize it, but that district produces more delinquency than all the rest of the city combined. What does a child like Marilyn know about it? You shouldn't allow it!"

"Don't blame me! You help make the rules around here, too. You know our understanding—so long as Marilyn confines her dates to certain evenings and certain hours, she doesn't have to run to us for permission."

"That's all very well when she's dating boys we know. But—16 years old!"

"She's 17. We can't watch over her forever, Steve. Hush now—she's coming downstairs."

MARILYN HAD DRESSED with care. Instead of skirt and blouse that were almost

a uniform with her crowd she was wearing a neat navy dress and her best bracelet. That faint aura of defiance was almost as perceptible as the scent of her favorite perfume.

Mary managed to be in the living room when the doorbell rang, but Marilyn herself answered. Only most perfunctory introductions were accomplished before Marilyn hastened her escort out into the darkness.

Mary picked up a magazine and pretended to be absorbed in it. Steve rattled his newspaper and cleared his throat, but did not offer to continue their talk.

She stared at her magazine. Should she talk to Steve now about Mrs. Hill's afternoon call?

MRS. HILL HAD BEEN GREATLY disturbed about Pastor Crane's new project for the young people. "I don't know what he can be thinking of!" she had protested. "We've tried to give Janice the right background—a good neighborhood and nice church connections—and now the preacher himself would put her in contact with the very things we protect her from. I couldn't possibly allow her to go to that terrible neighborhood on Sunday evenings."

"I think we should talk to Pastor Crane," Mary had suggested. "Perhaps we don't understand his plan. It might be that he expects the young people from that church to meet here with our group for awhile."

"That doesn't sound any better! A bunch of hoodlums in our youth center! It's bad enough that they have to attend high school with our children. How would you like to have your girl going around with East Side boys?"

Mary didn't answer. It seemed to her that Mrs. Hill was imagining problems that might never arise.

AFTER THE CALLER LEFT Mary thought it over. Her own feeling grew stronger that, properly handled, the project would be a valuable experience for both sets of young people. A little risk was involved, perhaps; but the essence of Christianity was to disregard personal risk in serving others. There wasn't much use in subscribing money for missions if one refused opportunities like this at home.

Mary had determined to talk it over with Steve; she felt he would agee.

But now, her noble, impersonal view of it had gone out the door with Marilyn and somebody named Ralph Peterson. Steve would be just as biased, tonight. This was no time to discuss the Rev. Mr. Crane's latest plan.

Mary threw her magazine down. It wasn't what Mrs. Hill had said that was disturbing her. It wasn't even Steve's pronounced reaction. What was worrying Mary was Marilyn's own behavior. It was unlike the girl to be so secretive.

Something about this date was making her act unnaturally. If the boy was all right, why had she not told Janice about it? Why had she hurried him out of the house so quickly?

As she fidgeted her way through another magazine, Steve heard the 10 o'clock news and snapped off the radio.

"Might as well come to bed," he advised. "She won't be home until she gets here."

Mary smiled back, knowing that his newspaper had been as much a pretense as her magazine. "I'm not ready to sleep. Maybe I can write a letter or two."

SHE ACTUALLY DID HAVE a page written when voices on the porch startled her. She had heard no car drive up. In a spurt of concentration she wrote four more sentences while Marilyn entered, alone, and hung up her coat.

She looked up with assumed calmness to ask, "Have a nice time, dear?"

"Certainly." Stubbornness showed in the set of Marilyn's chin. Then she crossed to the davenport, kicked off her pumps, and tucked her feet under her with a sigh of relaxation. "Or, if you really want to know, not exactly."

"Oh? Why, not, exactly?"

"You know." Marilyn made a vague gesture. "Kind of hard to keep up a conversation. Nothing much to say, after the church thing was covered."

MARY WAS QUIET, hoping for more.

"And—you know. In the Corner Drug, after the movie, Ralph was the only boy in the place who had on a necktie."

Mary tried for an amused grin. "After all, I suppose you were the only girl in high heels."

"Exactly. Imagine, me walking six blocks in heels!" She groaned.

"Oh, you walked?"

"I thought we probably would. After all, he *works* for his money."

"He—works?"

"Yes. In a grocery store. He doesn't get an allowance. He pays board to his mother! Imagine that."

"Do you—know his mother?"

"Oh, no. She must be quite a person, though, from what he says." Then she added indifferently, as an afterthought, "Some of the kids say his dad is in jail. Could be. Ralph never mentions him."

"Oh."

"Janice makes me so mad! She acts like he has leprosy or something. Can't she give a guy a chance? If he were on the football team she'd be willing to think he's human—anyway she sees nothing wrong with Joe Knelli, and he came from East Grade School just like Ralph did." Marilyn paused to smolder a moment. "Janice came in with Carla and Grace, but she wouldn't even look toward the corner where Ralph and I were sitting."

MARY'S HEART WAS A LITTLE heavy, imagining the looks of curiosity or surprise that must have been turned toward that corner.

"The other kids were okay, though. Todd even came over and talked."

Mary laid her pen down carefully, suddenly realizing how tense he had been. It would never do for Marilyn to guess that she was trembling with relief. "Then Ralph is—pretty nice?" she asked.

"Oh, sure. He makes good grades, earns his own money, and if that isn't enough you should hear Pastor Crane tell about him teaching a Sunday school class. What more can you ask? Of course," she added dreamily, "I like them taller, myself."

Mary allowed herself to smile.

"Some of the kids have been acting stand-offish about this Bridge Street Church. I kept saying we ought to lend a helping hand if they need it. After all, the East Side kids are people, too. I figured some folks might realize that a little quicker if they saw me walk into the Corner Drug with Ralph Peterson."

Mary swallowed. "I think it was fine of you, Marilyn."

"Frankly, Mom, I didn't exactly relish the prospect. It'll be easier another time. But then, I knew what you and Dad would want me to do."

THE LIGHTS WERE OUT. Marilyn burrowed drowsily into her pillow to shut out the mumble of low voices that came down the dark hallway. Parents were funny. You'd think, after all the years they'd been married, and all the days they would be together, that they wouldn't have so much to talk about at this time of night.

COMPLICATIONS

SUSIE'S FACE was a spot of pink in the whiteness of her crib. She blinked up at me from the pillow.

"I'm *going to* see the ladies," she reminded me emphatically.

"Of course you are. Take a nice rest and I'll come get you when it's time to eat."

I raised the window an inch or two and closed the door before I hurried over to my room to slip into my other dress.

THE ROOM REALLY LOOKED sweet with the ruffled curtains all crisp and frilly. While I was ironing them, I vowed I'd never buy another ruffled curtain so long as I lived. But that was yesterday. Today they really seemed worth it.

Whether they were worth my spat with Dan, is another question. It may have been a good idea to clear the air, but too many scenes like that could really spoil a marriage, I believe.

The way it happened was that I took much longer ironing curtains than I expected, and didn't get dinner started as soon as I should. I had to hurry. The children are always a little tired and fussy at that time of day anyhow, so when I couldn't take time to answer some of their questions they were rubbed the wrong way. They didn't know what was wrong with them and took it out on one another. I kept expecting Dan to come home and quiet them down. He didn't come and he didn't come.

To cap the climax, Pastor Ittel called to talk to Dan and when Karen said her father wasn't home, the pastor asked to speak to me. While I was taking down a list of men for Dan to call for a meeting next week, I smelled something burning. And of course, that turned out to be the lima beans I had shelled for freezing with my own lily-white hands last summer. By the time Dan walked in, all unsuspecting, I was in a seething fury.

"WELL," I SAID, in that nasty-nice voice I wouldn't think of using on anyone else, "Did you remember you have a home?"

"Remembered, and couldn't wait to get here." He stooped to kiss me and I turned so that his lips brushed the edge of my jaw. "Hey, what goes?"

"Nothing, except that I spend the whole day taking care of your children, getting your house ready for a really nice meeting of the women who are going to prepare your Boy Scout dinner, taking your telephone messages, and *you* haven't the common courtesy to get here at your usual time and relieve me a little while I get your dinner."

"How inconsiderate of me! I'm just a nasty old stay-out trying to keep a job and earn your living!" Dan was angry, too. We glared at each other and for a minute I had the feeling I must be watching a bum movie or listening to a radio serial. This couldn't be Dan and Connie Melton.

What else we might have said, I don't know, for Karen came into the kitchen just at that minute and with one accord

we altered our expressions for her. Dan went off to wash up and change before supper while I put the food on the table.

I HAD A MOMENTARY QUALM while Pete bowed his head to say in that direct and reverent voice of his, "Come, Lord Jesus, be our guest and let this food to us be blessed." Then I stiffened up again. Surely the Lord would understand that a woman can't go on being a doormat forever.

We didn't say much out loud during supper. Afterward, Dan got Pete and Susie ready for bed while Karen and I did the dishes. We had our family prayers as usual, but when Susie wanted to drag them out with extra songs, Dan cut her off by saying he was in a hurry to go to a meeting.

That was the first I'd heard about it. However, I didn't let on. I went to bed early and read. When I heard Dan coming I quickly flipped off the light and did my best to pretend I was asleep. At first I thought he was going to let me get away with it. Then he came over and sat down on my edge of the bed.

"Look, Connie," he said, very slowly and with a lot of dignity, "I know you're mad and so am I. We are both angry and we both think we are perfectly right. But let's never be too mad to say our bedtime prayer together."

Naturally, being a woman, I started to weep. I guess I just about drowned the poor man while I told him about all the things that had gone wrong trying to get the house to look its best for today and cope with the children at the same time. Then he told me about the complications to his day that had made him late. When I realized what he'd been through and then come home to a nasty wife, I felt still worse.

Finally, we had to laugh a little at ourselves and this morning life was still ros

TODAY EVERYTHING has gone a smoothly as it went badly yesterday. I'v hardly had time, though, to think hov awful it would have been if we'd staye mad for days and days. We might hav done it, too, if we hadn't some Christia ways of doing things that make it easier t make up.

Well, as I started to say when I got t thinking about the curtains—and the spa they led to—the room looked all spruce up and ready for company. I hurrie to give the bathroom the once over. Ex cept for Susie's crumpled towel and th grey streaks on the basin where she ha washed her hands, that room looked quit partified, too. Probably no one would us my pretty embroidered finger towels, bu they do dress things up.

I tiptoed downstairs, hoping Susie wa asleep by this time. She had been racing at my heels all morning except for the short time I'd insisted on her playing out doors. She ought to be exhausted. It had been a stroke of genius to send lunches to school with Pete and Karen. Cleaning up the kitchen had been a breeze this noon. Really, if no one got a glimpse of that back shed I felt sure all the women would go home thinking what a wonder I was to have three little children and keep such a spotless house.

There was time to fix the coffee-pot and still have a few minutes to catch my breath. I was just heading for my favorite chair when the phone rang.

"Mrs. Melton?" The voice was feminine and very pleasant. "I'm glad I caught you at home. We were afraid that you had had the children stay at school because you were going to be away. Karen had a sick spell after lunch and she seems to have quite a little fever. The nurse will bring her right home."

THE BIBLE IN DAILY LIVING

A GUIDE TO DISCOVERY OF IMPORTANT THINGS IN YOUR LIFE

Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you, by being anxious, can add one cubit to his span of life? Why be anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O! men of little faith? Therefore do not be anxious, saying, "what shall we eat?" or "what shall we drink?" or "what shall we wear?" Matthew 6:25-31

Rejoice in the Lord always. Again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Philippians 4:4-7

CHRISTIANS CAN CALM DOWN

IT IS AGAINST all the rules to begin any piece of writing in a negative way. Today let's break the rules and begin with what Jesus did *not* mean in the words quoted by Matthew.

They're rather strange-sounding words in this century of "realism." To the modern, it sounds like some starry-eyed youth talking dreamily about not worrying about the grocery bill and the rent money and the installment payments coming due. Look at the flowers—they don't do any work, and they are clothed far more magnificently than you.

But I can't pay my landlord with a bouquet of tulips.

FIRST OF ALL, it is fair to assume Jesus did not mean we should stop all productive activity and sit around and wait for God to send bread from heaven. There is ample record in the gospels to show that even the disciples did a considerable amount of fishing to take care of their own needs.

And Paul, the most outstanding of the early church leaders, takes pardonable pride in pointing out the fact that he worked hard at his tent-making to support himself, even though he was entitled to support from the Christians for his more than full-time work in spreading the gospel. In his closing words to the Christians at Thessalonica, he says: "When we were actually with you we gave you this principle to work on: 'If a man will not work, he shall not eat.' Now we hear that you have some among you living quite undisciplined lives, never doing a stroke of work, and busy only in other people's affairs. Our order to such

men, indeed our appeal by the Lord Jesus Christ, is to settle down to work and eat the food they have earned themselves." [1]

No, there's not much ground for laziness there, nor for carelessness in taking care of that which we have earned. Jesus isn't lamenting over reasonable prudence or future social security measures.

THE FIRST KEY to understanding His teaching is in the 24th verse: *You cannot serve two masters.* If your concern is so great for your material needs that you let them have the final say about your life, then you are on the wrong track. If you spend so much time and energy on the things necessary for life that you forget *why* you are living, then you have become a slave to them, and you cannot at the same time be a servant of Jesus Christ.

We know the vicious, tragic circle: you work hard to make money to live so you can work hard to make money to live so you can work hard . . . Only why do you live? You see what He means—if you tie yourself up completely with the things it takes to live, you stand a good chance of forgetting why you are living.

A second key to understanding this teaching lies in the 27th verse: "Which of you by taking thought can add one cubit unto his stature?" (King James Version.) In other words, frankly, what *good* does it do to worry about all of these things? It isn't going to help the situation. It only makes you all knotted up inside and quite unable to do your best work.

Or if you take Goodspeed's translation of the verse: "Which of you with all his worry can add a single hour to his life?" Supposing you do accumulate a great deal of this world's goods: you still don't have much to say about the really final issue—how long will I stay to enjoy these things for which I'm pouring out my life?

JESUS DOESN'T JUST LEAVE the matter there, telling us: "Don't worry." Because a worrier doesn't stop worrying just from being told. Jesus gives us a substitute for worry: "Your heavenly Father knows you need these things."

In other words, if you find that in spite of your better judgment you are getting all involved in worry over the pressing needs of the day—losing the joyful serenity that the Christian should know—deliberately turn your thoughts to Him who has promised to provide us with those things that are necessary.

Remember that He made us, and He knows our needs better than we. He also made the rest of the world, and knows what it can supply in the way of satisfying our needs. Don't presume that you are all alone in this problem. God made you and loves you—certainly more than He loves those sparrows—and if you will ask Him for help in these earthly problems He will give you the help you need. (Although, by the way, it might be wise to note that Jesus talks about "needs," not "luxuries." That whittles down the list, doesn't it?)

But there is a very sobering thought that must come to any sensitive Christian who is aware of the lives of those less fortunate: there are Christians in this world who do *not* have even their minimum needs. There are Christians whose housing is so poor they will die from exposure to crippling diseases. There are Christians slowly starving to death.

It is not the way of the Christian faith to avoid facts, even when those facts disturb us. Next week we shall try to learn what the Bible has to say about this apparent contradiction to Jesus' promise.

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[1] *Letters to Young Churches,* J. B. Phillips. Macmillan.

Selfish?

QUESTION: My husband is one-sided in his ideas about the use of money. A short time ago I wanted a cabinet unit for the kitchen. I don't have enough room for the storage of pots and pans. But David insisted that we couldn't afford it for the present. He mentioned a number of obligations which we have to meet.

I accepted his decision, though the need continued. I was reconciled to waiting for a while. But then what happened? Dave decided that he had to have a certain kind of saw for the woodwork which he does as a hobby. Without saying a word, he bought it—at a price considerably more than the cabinet would have cost. When I raised a question about it he had all sorts of arguments to prove his need of the saw.

This sort of thing has happened again and again. He can't see why I need certain things, but he can always justify his purchase of things which could be done without or which could wait. I am willing to go half way and more, but I don't like to be pushed around.

REPLY: We are all born self-centered. So it is natural. But unless we become disciplined to consideration for others (by self or by parents and teachers) we are likely to become selfish. Self-centeredness need not turn into selfishness.

It happens sometimes that people grow selfish without knowing it. Everyone needs a good imagination, directed to envisioning his relations to others, especially to spouses and other home members.

You have good reason for being annoyed. But in order to achieve the best possible solution to the problem, avoid any further unpleasantness about the matter. Make no further reference to what has happened. Rather suggest that the two of you sit down and go over your whole financial situation, and work out a budget. Allot certain amounts to food, shelter, clothing, transportation, church and other benevolent causes, self-improvement, utilities, fuel, and other needs.

Do not hurry the matter. Several sessions will probably be needed. Find opportunity to discuss all possible situations which both of you can imagine. Agree that both will stay within the budget and consult one another before making any substantial expenditure. Then review your budget from month to month, and revise it as need arises.

You will find help in such books as Donham's *Spending the Family Income,* Hardwood and Fowle's *How to Make Your Budget Balance,* and Bigelow's *Family Finance.*

Job satisfaction

QUESTION: In a plant where I have some responsibility we have had a considerable turn-over of employees—too much. We have not been able to figure out the whole thing. Have any studies been made of the causes of dissatisfaction of employees? Aside from money, what are the main sources of dissatisfaction?

REPLY: Studies by Hersey at the University of Pennsylvania have shown that four principal motives are operative. They are freedom in method of work, opportunity to make use of one's experience, permanence of the job, opportunity for advancement.

The main grievances are monotony, standardization of work, worry about unemployment, and a sense of being exploited. It was shown also that a workman's interest in self-respect, achievement, and job security weigh more heavily with him than the rate at which he is paid.

Does your inquiry mean that you have no grievance committee or question-box into which complaints and questions may be dropped? Have you used questionnaires and interviews? Some of these methods might help to answer your question and to solve the problem.

—EARL S. RUDISILL

Post-Liberal Conservatism

Protestant Thought in the Twentieth Century. Ed. by Arnold S. Nash. Macmillan. 296 page $3.75.

It is no small task to select a dozen first-rate scholars to condense into fewer than 30 pages the best in a half-century of American Protestant thinking. Dr. Nash has fulfilled masterfully, admirably. The entire volume, from beginning to end, is a masterpiece of clea scholarly, accurate, beautifully expressed condensation and summarization.

Subjects covered are Old Testament (G. Ernest Wright), and New (Floyd V. Filson) the Philosophy of Religion (George F. Thomas), Systematic Theology (Walter M. Horton), Christian Ethics (Waldo Beach and John C. Bennett), Church History (George Huntston Williams), Pastoral Theology and Psychology (Seward Hiltner), Preaching (Charles W. Gilkey), Christian Education (H. Shelton Smith), Reunion and the Ecumenical Movement (Henry S. Leiper), and Christianity and other Religions (John A. Mackay).

The writers are without exception at home in their respective fields. Out of the great mass of material at hand, they have made their selections with a rare objectivity, with complete justice and fairness to all parties concerned, and with both tact and wisdom. This does not mean that the contributors have no position of their own. They have, and they express them. In the main, they lean toward a post-liberal conservatism—not fundamentalism by any means, but good, sound conservatism.

It should not be assumed from this rather glowing review that the volume is perfect. For instance there are some assumptions, perhaps presumptions, in "Pastoral Theology and Psychology" that will not stand too careful scrutiny. There is some vague rambling in "Preaching." "Christian Education" is too exclusively George A. Coe, and the suggested solution is utterly impossible. Yes, there are minor deviations from the high excellency of the book as a whole. But anyone who would get a clear, well-balanced picture of recent American Protestant thought will find it in this volume. Hours spent with it will be richly rewarded.

PAUL J. HOH

Catholic Plea for Unity

One and Holy. By Karl Adam. Sheed and Ward. 130 pages. $2.

Anyone acquainted with Karl Adam's writings would expect his newest book to contain a message which deserves serious consideration. He is one of the leading Roman Catholic theologians of our time, a German by nationality. This book is especially addressed to Lutheran readers. If there ever was a Roman Catholic book that we would recommend to our readers this is it!

What will surprise many is the conciliatory and friendly tone of this book. At a time when religious passions run high in America, and Protestants and Roman Catholics seem to oppose each other as two hostile armies, it is refreshing and encouraging to read Dr. Adam's plea for Christian unity. Although there is a good deal in Karl Adam's views which the Lutherans could hardly accept, it cannot be doubted that the writer pursues his aim with great sincerity. He has learned to "speak the truth in love."

This new attitude to Protestantism, particularly to Lutheranism, was born amid the darkness of the totalitarian tyranny. On both sides of the dividing line there are now men and women who speak in this same spirit. Roman Catholic scholars, such as Adam himself and Joseph Lortz (whose great work *Die Reformation in Deutschland* ought to be in all our seminary libraries) have traveled a long way from the earlier one-sided hostility of Heinrich Denifle and Hartmann Grisar toward an honest and ob-

ective attempt to understand Luther and he Reformation.

Dr. Adam realizes, of course, that an or-anic unity of the two communions is not easible in any near future. It becomes pos-ible only on the basis of the unity of faith —how far-going is not made quite clear. But what would be possible right now is nity of love among all who confess Jesus Christ as their Lord and Redeemer. His lea is for such unity, in the belief that this would lead us toward final unity in Christ, n one visible church, and under one visible ead, the pope. Instead of brushing aside uch a plea as impossible and fantastic, eaders would do well to follow his presenta-on patiently. If only it leaves you and me neasy about the present plight of Chris-endom, I am sure that the author has chieved one of his aims.

An ultimate union between these now-eparate bodies can only be hoped for hrough that spirit of reconciliation which esults from mutual recognition of guilt and wrong-doing. This is the course Dr. Adam ollows in his book. Speaking of the imme-iate outward cause of the Reformation, he abuse of indulgences, he writes: "It is nnecessary to emphasize how much this ideous simonical abuse of indulgences cor-upted true piety, and how indulgences were erverted to a blasphemous haggling with God. Night fell on the German Church, a ight that grew ever deeper and darker as ther abuses attached themselves to the ex-essive cult of relics and the practice of ndulgences."

Adam would not hesitate to call Luther prophetic spirit, whom God had called o the work of reformation. Had Luther ot left the Roman Church in which he was orn and which then was in a dire need of enewal, "he would have been the greatest aint of our people." Thus the tragedy of he Reformation in Adam's opinion was not hat Luther eliminated abuses, but rather et up altar against altar, destroying the nity of the church. But how—we ask—ould he avoid it after the excommunication?

Years before Luther had outwardly left the Roman Church he had inwardly departed from the Catholic dogma of salvation. What Adam has to say about this important subject comes in many ways near to the findings of Lutheran scholars in recent times. Adam's comparison of the Ockhamist doctrine of justification to the Thomist tradition, and especially his attempt to explain the Lutheran doctrine of justification—the cornerstone of the Lutheran faith—as a violent personal religious experience and reaction to the *via moderna* of the Ockhamists; all this and much else deserves the attention of our theologians.

The unity of love is possible now on the basis of already existing agreement in the fundamental doctrines of faith. As such Adam mentions the dogmas of the Trinity, incarnation, redemption, sanctification of the faithful by baptism, penance and eucharist, the last judgment, and the eternal life. He goes on to ask: "Will it not be possible to find paths radiating from this centre which will bring us to unity in those things which are less central?"

I hope that this short and perforce superficial review of *One and Holy* will prompt many readers to obtain this book. Its views should be critically examined by some of our best minds, minds which would undertake this task, moved by the same spirit of Christian charity that is so significant a feature of the author's book.

This is an unusual book, for it has been written on the edge of an abyss. And it comes to us from one who has obviously spent much time on his knees.

TOIVO HARJUNPAA

New Bedford, Mass.

Everyday Religious Living. By Joseph Fort Newton. Abingdon-Cokesbury. 256 pages. $1.25.

When this famous preacher died in 1950 he left a great accumulation of the simple, shrewd comments on Christian living which had been published in newspaper columns. This is the second small volume quarried from the files.

LETTERS
TO THE EDITOR

UMT

SIR:

The U.S. Congress should refuse to approve any system of so-called universal military training.

Germany and some other European countries have had UMT of some sort for 50 years or more, and results have spoken for themselves how futile it is.

I consider UMT as against the basic principles of American life. Furthermore I oppose and resent the idea of any government exercising such a stranglehold over the lives of individual citizens as UMT entails. Also I feel that militarism of any kind should be kept at an absolute minimum. It is bad enough when large numbers of young men are drawn into the hell of war, though I concede that sometimes conditions (which may have been caused originally by the incompetence of government officials) seem to make necessary our involvement in war.

We should in America reaffirm positively the essentially civilian character of American life, and reject once and for all any system of universal military training.

Charleston, S. C. ROBERT H. DURYEA

Symposium

SIR:

Student reaction to the report, "Mt. Airy Students Favor Revised Standard in New Service Book," contained in the Dec. 5 LUTHERAN, compels us to seek a clarification of the facts.

The event reported was actually a symposium and not an argument or discussion with a view to a decision as the article indicated. The members of the symposium brought to light several different points of view that those present might be given a more comprehensive understanding of various issues involved.

Secondly, no formal vote was taken. Those present were given an opportunity to express their opinion by a casual show of hands. Approximately 50 per cent availed themselves of this opportunity. Furthermore guests of faculty and students were among those indicating an opinion. Clearly, 60 such expressions cannot accurately reflect the feeling of a student body of 144 men.

It is also felt that the summary presented in THE LUTHERAN was particularly unjust to the symposium members who supported the use of the Authorized Version.

ROY ENQUIST, MILAN SLABOR,
JOHN STADTLANDER,
Members, Symposium Committee
Philadelphia Seminary
Student Body

The news report in THE LUTHERAN *contained in the first sentence the number of affirmative and negative votes on the question of King James or Revised Standard Version in the church's lectionary.*

Wants King James

SIR:

I am still hoping that the text of the King James version will be used in the first edition of the new Common Service Book.

I cannot see that anything is to be gained in lucidity, idiom, beauty, dignity, or reverence through the change. We would still, for example, be using "Thou" and "Thee." I admit I do like this translation better than some other versions that we have and I would encourage the rising Bible-reading generation to use it. When it becomes a familiar text in our homes will be time enough to incorporate it into our liturgy. The King James version is too precious to multitudes now using it in public worship to be hastily cast aside. What shall we do about the Lord's Prayer? Drop the doxology as the new version has done?

Owen Sound, Ont. N. WILLISON

The Lord's Prayer in the present Common Service Book is not from the King James Version. No accurate translation of the Bible could include the Doxology ("for thine is the kingdom, and the power, and the glory") because it is not in the Bible. As for the use of "Thee" and "Thou" in prayers, the Revised Standard Version continues this.

ULCA Transportation Committeeman William H. Patrick, Jr. (left), meets with Paul Schilling (center), district passenger agent for the Milwaukee Road, and Clifford MacMullen, of Pennsylvania Railroad, to wind up details on the ULCA Seattle Special this fall. Train will leave from New York City via PRR and connect in Chicago with Milwaukee's Olympian Hiawatha, Chicago-Seattle streamliner, for the trip through the Northwest. Delegates from the East, South and Midwest will be able to board Special en route. Details will be announced later

PENNSYLVANIA:

Gambling Can be Stopped . . . "if we want it stopped": Wyoming Letter

SCRANTON—"Organized gambling can be stopped if we want it stopped," declared a letter sent recently by the Wyoming Council of Churches to all member congregations. The letter was read from many pulpits in the area January 13.

Calling upon Luzerne County and Wilkes-Barre city officials to put an end to gambling and other violations of the law, the letter pointed out that "if gambling is to stop, members of our churches must refuse in every way to make gambling the profitable business it has been." Sheriff Robert Sherrock of Luzerne County was commended for moving to rid the county of slot machines.

WORK HAS BEGUN on the $30,000 renovation project of St. John's Church, Scranton.

SIX HUNDRED WORKERS are taking part in the annual finance campaign of the United Churches of Lackawanna County. Goal is $25,615.

ERNEST ENCKE was recently elected to a lifelong term as church councilman of Trinity Church, West Hazelton, after having served for 40 years.

THE REV. JOHN A. KAERCHER recently resigned as pastor of St. Mark's Church, Scranton, and supply pastor of St. Paul's Church, Scranton, to become pastor of Epiphany Church, South Temple.

THE REV. FREDERICK W. MOOCK, JR., has resigned as pastor of St. Paul's Church, Shavertown, to accept a call to St. John's Church, Phoenixville.

THE REV. ARTHUR E. GREENWALT was installed as pastor of St. Peter's Church, Pittston, recently. Pastors Claude Schick and William Moyer participated in the service.

WILLIAM O. MOYER

WISCONSIN:

Northwest Synod Treasurer Jubilant Over Financial Results for 1951

MILWAUKEE—Northwest Synod's Treasurer Walter O. Helwig was jubilant a he closed the books for 1951. He had a right to be! First, the benevolent objectiv of $450,000 had been reached with $9,000 to spare. Synod's 1951 quota of $77,00 had been exceeded by $1,000; and the $328,000 quota for CHEY had been surpasse with a total of $336,000. Committees, headed by Stewardship Secretary George E McCreary, had worked diligently in the closing days, to spur the effort to 100 per cen

Pastors received telegrams from President Paul E. Bishop, and laid the matter before their councils for a final clean-up by Dec. 31. Daily "box-scores" were mailed from the stewardship office, urging congregations to pour out any balances that might be on hand at the close of the year. Like a team, pastors gave excellent response, and where the pledged moneys could not be remitted, promises were made that these would be paid in 1952.

THE NORTHWEST SYNOD'S stewardship committee had combined the CHEY appeal with Lutheran World Action quotas of both 1950 and 1951, and had conducted a "Three Great Causes in One" campaign early in 1950. There were misgivings by a number that such a united campaign would handicap both CHEY and Lutheran World Action, though many believed the impetus of a single campaign would eventually produce the winning combination. As pastors learned that the quotas had been met, there was general feeling that the campaigns had done great good to their parishes.

A Milwaukee Lutheran, Curt Froedert, who passed away recently, left an estate upward of $12,000,000, 60 per cent to be used to erect a Lutheran hospital in Milwaukee.

WITH TREASURERS' books closing in parishes everywhere, keen interest has centered around synodical totals and per capita averages in benevolent giving. A study made in Northwest Synod shows continuing increases in per capita giving.

Average per capita giving to general benevolence based on communing member-

BARBARA WALLACE, ARTHUR KAUFMAN
. . . no dowager, she (see Story of Week)

ship indicated the following increase:

1944	$3.70
1945	4.23
1946	4.70
1947	5.51
1948	6.76
1949	7.27
1950	7.87

(1951 per capitas have not been tabulated)

FRANK ZEIDLER, present mayor of Milwaukee and a member of Redeemer Church, has

ossed his hat into the ring for a second four-
ear term.

A $9,000 WINDOW, installed at Redeemer, Milwaukee, was to be dedicated at anniversary services Feb. 3 to mark the 25th anniversary of Dr. A. A. Zinck as pastor.

THE REV. MILTON HAKER, Lindstrom, Minn., has accepted a call to become pastor at West Allis.

PROF. WILLIAM T. HULME of the Department of Christianity and Philosophy at Wartburg College will be the featured speaker at the pre-Lenten retreat to be held Feb. 18 at Lake Park Church, Milwaukee.

GRACE CHURCH, Kenosha, has underwritten a $300 annual share toward the support of a foreign missionary.

CHARLES A. PULS

MISSISSIPPI:

Two Women Named to Council; "Lutheran" Read in Jackson

LAUREL—Two of the three new members recently elected to the church council of Grace Church, Laurel, are women: Mrs. Charles Jackson and Mrs. John Jensen. A revised financial plan has resulted in securing pledges of over 20 per cent of the adopted budget. Through a member in the florist business and the activity of men of the congregation, the church property is being landscaped extensively. Luther League and Children of the Church groups have been reorganized.

1951 was in many ways the "biggest" year for Trinity, Jackson: all organizations attained largest memberships, attendance, and contributions. Contributions went over $13,000, amounting to $87 per communing member. For the third year THE LUTHERAN goes into every home. 1951 new members came from 14 states and two foreign countries. The first two new members for 1952 were from Staten Island, N. Y., and Alberta, Canada.

H. BRENT SCHAEFFER

SURPRISE

story of the week

SIX HUNDRED guests—cream of Philadelphia's civic and social life—gave the huge banquet hall in Gimbel Brothers' store the look and sound of a giant bee hive. As the dinner progressed, most conversations eventually got around to the purpose of the affair: the presentation of the Gimbel Philadelphia Award for 1951.

Whom would it be? Some prominent civic leader for outstanding public achievement during the past year? Some well-known dowager whose financial assistance had spelled the difference for a local charity?

Suddenly the hum fell off to scattered whispers, faded altogether as Arthur Kaufman, head of Gimbels, stepped to the microphone to introduce a former Gimbel Award winner, Mrs. William Jackson Clothier.

". . . because we feel strongly that upon America's young people's shoulders rest the burdens of the world (and) that Service to Humanity knows no age . . . we selected someone most unusual—somebody very young, yet not too young to have known service.

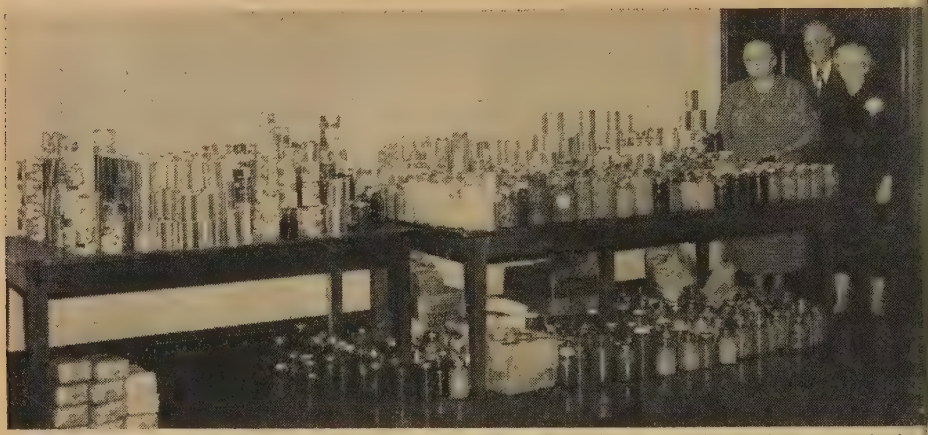
"(This) young woman has that inner spiritual sense of fair play, dependability, sincerity of purpose" that symbolizes Faith and Leadership, said Mrs. Clothier.

"She has been a leader since she was 12 . . . has served and led others . . . (has) proved able and true. She is now preparing to make a lifework of sociology."

"Mr. Chairman, I present to you Barbara Stephany Wallace!"

EIGHTEEN-YEAR-OLD Barbara, active Luther Leaguer of Grace Church, Roxborough, Philadelphia, 1950 Juliette Low Award winner and one of four American Girl Scouts to represent the U.S. several years ago in Europe, stepped forward as 600 gasped in surprise. In addition to a plaque (see cut opposite) she received a check for $1,000.

—DICK SUTCLIFFE



SINCE Southern Seminarians manage their own boarding club, they were pleasantly surprised wh[en] South Carolina Synodical WMSers from the Western Conference presented them with sugar[,] canned fruits, vegetables, soups, rice and milk. With gifts are: Mrs. G. F. Schneider, Seminary President John Yost, and WMS Conference President Mrs. J. A. Shealy

TEXAS:

St. Andrew's Church Votes to Establish Free-Will Offerings in 1952

WEESATCHE—On the recommendation of Pastor James Vorkoper, members of St. Andrew's Church, Weesatche, voted last month to establish "a freewill offering method for the ingathering of funds, based on Holy Scriptures, which will call for the best in spiritual stewardship." Plans, systems, and methods are to be studied by the church council and the constitution committee.

In the past 12 months, St. Andrew's reached its Lutheran World Action and Christian Higher Education goals, and subscribed for THE LUTHERAN in every home. In addition, church improvements were effected and the pastor's salary raised. ULCA apportionment was subscribed 70 per cent.

Members of Holy Cross Church, Yoakum, dedicated their new quarter-million dollar church on Jan. 13. Participating were Synod President Lewis P. Speaker, Pastor Paul Bechter, the Rev. William J. Hoebel, and the Rev. James Vorkoper. While the church and a two-story annex are now finished and dedicated, another wing, for educational purposes, is already underway. It will cost approximately $100,000.

SYNOD OFFICIALS and pastors hoped to have good news for Dr. Richard Gerberding, executive secretary of the Board of American Missions, when he arrived on synod territory this week, Two mission pastors—Richard Schneider and Royal Lesher—were rounding up sufficient members so as to be able to inform the BAM secretary that organizations of Garland and Waco missions will be effected soon.

TEXAS SYNOD women held a workers' conference at St. John's Church, Goliad, last week, discussed objectives for 1952.

MISS CATHERINE JURAM, of the Parish and Church School Board, is a visitor on synod territory these days.

A MORTGAGE-BURNING ceremony was scheduled at First Lutheran Church, Austin,

on Jan. 28. All debt on the 12-year-old church property has been paid. The parsonage has little debt left and is being paid as rent by regular installments. This clears the way for a final appeal for $30,000 in pledges and cash to authorize the building of a new $110,000 education plant next to the church.

GRACE CHURCH, Houston, will consider securing a parish deaconess this year for the increasing demands of the parish. A new parsonage is in the dream stage as well as a building program for additional space for the education program. Mrs. N. H. Kern, member of the WMS Executive Board returned from Buck Hill Falls with much enthusiasm for the enlarging program of the church. Clothing for Koreans gathered and shipped from Grace Church was valued at $640.

Vandals recently climbed the belfry of First Church, Austin, loosened the bell and let it crash to the pavement. It was destroyed. The Austin Luther League is sponsoring a DP family, expected to arrive soon. Late in December nearly the entire $22,000 budget was pledged.

SEVEN MEMBERS were added to St. Peter's, Ander, in December. The ASK parish gave 1,700 pounds of corn for Trinity Homes. Sixty-one subscriptions for THE LUTHERAN were ordered. JAMES F. VORKOPER

SINCE this cornerstone laying at Pentecost Church, Milwaukee, last October, Laymen Kercher, Terry, Pastor A. G. Streich and Layman Schachtschneider have watched construction. Plans are being made for dedication

CAMPUS

PACIFIC Seminary, dedicated Jan. 27, can look for $250,000 from California Synod Lutherans, thanks to action of the executive committee of synod, naming Dr. James P. Beasom, Jr., chairman of an appeal for that sum. Other appeal officials: Lay Director Leo Johnston, Fresno; executive director, Pastor Paul Valentiner, who headed publicity during the successful CHEY appeal in 1950-51. The campaign will be conducted May 18 through June 1. May 18 will be observed as Seminary Sunday in all Western Lutheran congregations.

GETTYSBURG College's Religion-in-Life Week speaker is the Rev. Henry E. Horn, former president of Marion College and currently pastor of Resurrection Church, Augusta, Ga. Some of his addresses to the student body: "Man or Mouse," "Communism or Freedom," and "Pleasure or Pain." The three-day "week" begins Feb. 11.

MIDLAND College recently received a $2,000 bequest from the estate of the late Carl Andersen of South Sioux City. The Board of Directors' executive committee has authorized a study of a health and accident insurance program for all students.

NEWBERRY College has just received a trust fund from Dr. Peter Wright, of Augusta, Ga., setting up an annual scholarship of $500 in memory of his wife. The award will be made on the basis of "character, intelligence, initiative, ambition and energy to contribute in a significant way after leaving college to the life of his/her community."

HARTWICK College recently received a bequest of $10,000 from the estate of the late David Forn, Cooperstown (N. Y.) druggist.

MIDLAND College's new dean of men is Orville H. Zabel, assistant professor of history at the Fremont ULCA institution. Professor Zabel succeeds Prof. Richard Moenter, associate in the college's history department, who resigned the deanship to devote full-time to his teaching duties at Midland.

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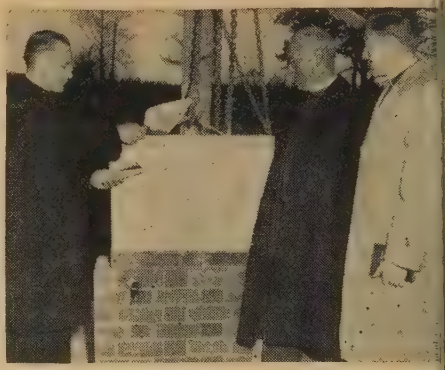

SINCE November, when this cornerstone-laying ceremony took place at Second Church, Baltimore, Md., Pastor Roland Renkel, left, and members have been watching the construction of this new $400,000 colonial style church and parish education building. Present for cornerstone-laying ceremony were Baltimore's Christ Church Pastor John L. Deaton (center) and Gettysburg Seminarian L. D. Bollinger. Congregation is one of the oldest in Baltimore, founded in 1841

PENNSYLVANIA:

Lewistown District Luther League Organized for Four Counties

WILLIAMSPORT—Luther Leagues of Juniata, Mifflin, Center, and a part of Snyder counties have been organized into a new district named "The Lewistown District." Harold Shirk of Messiah Church, Mifflintown, is president of the group. The work of organization, and the selection of departmental leaders is progressing under advice of pastors and League leaders. The District meets monthly for devotions, business, and fellowship. Between 100 and 125 leaguers, pastors, and advisers have been enjoying this monthly fellowship period.

CONFERENCE officers have appointed a committee to arrange for youth work of this area. The committee has been author-

ed to plan for the sessions of Camp Susquehanna located on the campus of Susquehanna University.

THE WOMEN'S Missionary Society of First Church, Mifflinburg, received a legacy of $2,500 from the will of the late Margaret Fast Snodgrass. An operating table and an operating lamp are being placed in the new Phoebe Hospital, Liberia, Africa, as a memorial to Mrs. Snodgrass. A fitting plaque will be placed in the hospital designating the memorial.

A LUTHERAN LEADERSHIP Training School is being held in Zion Church, Sunbury, for interested leaders. Teachers and pastors from the Lutheran churches of neighboring communities are serving as instructors.

PAUL W. DE LAUTER

NEW YORK:

Teichmann Ordained in Hartford; Called to Jamaica Congregation

LONG ISLAND—FREDERICK J. TEICHMANN was ordained in his home church in Hartford, Conn., Jan. 20. Pastor Teichmann has accepted a call to St. Mark's Church, Jamaica.

GOOD SHEPHERD CHURCH, Bellaire, dedicated its parish house Dec. 16. Completed after the main church which was dedicated last year, the parish house contains a large auditorium, 15 classrooms, office, pastor's study, and kitchen.

LONG ISLAND is represented among the officers of the New York Synod in the person of Ernst Erickson, appointed to the post of synod treasurer until the next convention of the synod. Living in Lynnbrook, Mr. Erickson succeeds Edmund F. Wagner, recently elected treasurer of the ULCA.

CHRIST CHURCH, Little Neck, has reached its goal of $100,000 in cash and pledges for the new church. Work will be started later this year. Pastor William T. Heil reports the entire amount came from voluntary contributions from members alone; no donations were solicited from merchants and storekeepers in the neighborhood.

ST. ANDREW'S CHURCH, South Ozone Park, dedicated a new stained glass window Jan. 20, with the Rev. C. Leighton King preaching. Fully paid for, the window contains five panels depicting scenes in the life of St. Andrew, and cost $4,000. A pastor's study in the parsonage has been completed.

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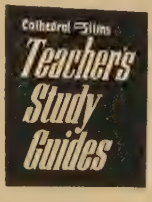

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EACH SUNDAY, members of Trinity Church, Trenton, N. J., are happy to see their new church a Sunday school bus drive up in front of the downtown church and discharge enthusiastic pupils a worshipers. The congregation has found that the "bus experiment" is decidedly worthwhile

PENNSYLVANIA:

Lancaster Area Ministerium Churches Voting to Transfer to Central Penn

LANCASTER—Ministerium congregations in the Lancaster area are voting to b transferred to the Central Pennsylvania Synod. The pastors have approved the transf suggested by the two synods on the territory, but definite action depends on the vo of the congregations. Only one reported a negative vote to date. In Lancaster Cit Grace, Emmanuel, Christ, Redeemer, St. Mark's and Ascension churches hav reported favorable actions. Others are expected to be added to the list.

When a committee reports "Progress," it often means that nothing has been done since the last meeting. But not so in the Lancaster area. Progress is being reported in the local churches at the annual congregational meetings.

Christ Church heard a report of the completion of the renovations in the Sunday school building, including installation of a second floor, and also heard of the present renovations to the nave, including the laying of a new floor, the total cost being $7,000. The Rev. Alfred Long is pastor.

The Rev. A. W. Trumpeter reported completion of St. Mark's Church, at a cost of $26,500, also new high records of 30 infant baptisms, 15 adult baptisms, and total receipts of $17,000.

At St. John's Church, Denver, an electric bell ringer was installed as a memoria to the late pastor, the Rev. W. R. Knerr. A sound amplification system has been in stalled and a Brotherhood with more tha 25 charter members has been organized.

Grace Church, Lancaster, reports a increase of 85 communing members, larges increase reported in this area. Almost 10 Latvian displaced persons have united wit this church. The Rev. Warren C. Heinly i the pastor and was chairman of the dis placed persons committee.

St. Paul's Church, Millersville, cele brated the fifteenth anniversary of the pas torate of the Rev. Ellerslie A. Lebo at congregational testimonial dinner. Dr. D. L Biemensderfer, president of the Millersvill State Teachers' College and a member o

St. Paul's, delivered the address. St. Paul's has added 63 subscribers this year to the list of those getting THE LUTHERAN.

MISS MARY BOECKEL, formerly parish worker in Christ Church, York, is the new local worker employed by the Ministerium of Pennsylvania Board of Inner Missions and assigned to the Lancaster-Lebanon area. At present 53 children are in the care of the Lutheran Bureau from this territory.

Christ Church, Elizabethtown, has started construction on a new $90,000 educational unit to accommodate its church school and organizational activities (see cut below). Plans prepared by Church Architect William Heyl Thompson call for a new nursery, beginner, and primary department, together with a series of individual classrooms for the older departments. A connecting cloister between the educational building and the narthex of the church will provide for an integration of the program of worship in the church and study in the school. Among the articles to be placed inside the cornerstone at ceremonies Feb. 3 was a copy of this week's issue of "The Lutheran." Christ Church was among the first congregations in the Ministerium to send the church weekly into every home, and has continued the practice for four consecutive years.

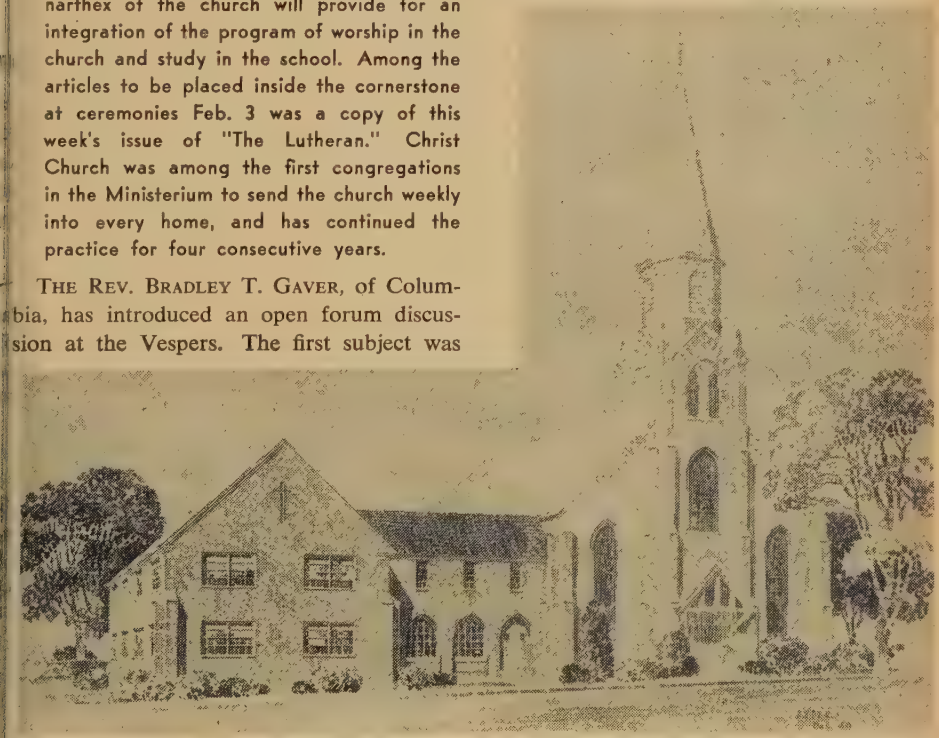
THE REV. BRADLEY T. GAVER, of Columbia, has introduced an open forum discussion at the Vespers. The first subject was "Original Sin and the Baptism of Infants."

DR. WILLIAM H. STACKEL, Lutheran Layman of the Year, will be the speaker at the installation service of the Rev. David E. Mangans as executive secretary of the United Church of Lancaster County on Feb. 12. Dr. Henry H. Bagger is chairman of the installation committee. ERNEST J. HOH

MARYLAND:

Old Liners Attend Evangelism Conference in Minneapolis

BALTIMORE—Maryland Synod representatives at Minneapolis January Conference on Evangelism were: Synod President Frank Fife; Layman John Nordberg, Reformation Church, Washington; Pastor Raymond Meyers of Woodsboro; and Dr. O. W. Carlson, one of the conference speakers.



CORNERSTONE for the new $90,000 educational unit for Christ Church, Elizabethtown, Pa., was scheduled to be laid Feb. 3 by Pastor Raymond Fetter and members of the church council

DR. O. W. CARLSON conducted a preaching mission at Aberdeen Proving Grounds, six nights of the third week in January.

EPIPHANY CHURCH gave a Christmas present to their pastor, the Rev. Augustus Ha man . . . a new car!

REDEEMER CHURCH held the first o series of special events Dec. 30 in celebrat of the congregation's 25th anniversary. Syn President Fife preached the sermon.

HOLY COMFORTER, Baltimore, conclu its 40th anniversary celebration with a se ice Dec. 30, attended by charter membe councilmen, ex-councilmen and former p tors, Dr. W. A. Wade and Dr. J. Frank Fi

AN EVANGELISM WORKSHOP was held St. Mark's Church Jan. 20. Pastors How H. Ritterpusch, J. Frank Fife, Arthur Foe ner, Oscar W. Carlson were leaders.

ST. JOHN'S, Sparrows Point, burned th mortgage Jan. 20. President Fife preache

DR. L. BOYD HAMM, Hagerstown, w speaker at the Church Extension Society Baltimore's annual dinner Jan. 16.

GUEST SPEAKERS at a Reformation Chur (Washington) series of four congregation stewardship dinners were: Dr. John Deaton, Dr. J. Frank Fife, Mr. Paul I. Fo emer, and Dr. J. J. Scherer, Jr. Reformati Church laid the cornerstone of their ne parish education building Jan. 13.

THE REV. PHILIP SELTZER, Silver Sprin Md., graduate of Hamma Divinity Schoo assumed his duties as pastor of Easton-Co dova parish, Feb. 1. LLOYD M. KELLE

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NEBRASKA:

Nebraska City Ministers Sponsor Month-long Training Schoo

A LEADERSHIP TRAINING SCHOO sponsored by the Nebraska City ministeria association is being held from Jan. 15 to Feb 19. The school is intended to help thos who are working in church schools. Fou courses are offered: "The Home and Churc Working Together in Religious Nurture o Children," "How to Administer the Churc School," "A Brief Survey of the New Testa ment" (taught by Pastor Leo Nielsen of Fir Church), "The Church and Family Life."

THE SUNDAY SCHOOL of First Church, Nebraska City, now has an adult class with Pastor Leo Nielsen as teacher.

HIGHLIGHT of the January meeting of Salem (Fremont) churchwomen was the showing of the filmstrip *Adventures in Our Town* which deals with new translations of the Bible. The program was in keeping with one of the 1952 themes of the ULCA, "The Bible in Daily Living."

SALEM'S BROTHERHOOD purchased a new church bulletin board. Recognizing the admonition of Dr. Franklin Clark Fry when the apportionment was doubled several years ago ("We can do it if we stretch!"), Salem Church members did stretch! By their reg-

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NEWS IN THE CHURCHES

ular contributions during the year and by their special contributions during the closing months and days of 1951 they can report $8,777.39 paid on their quota of $8,673.

THE REV. PAUL WIEGMAN resigned as pastor of St. John's Church, Vacoma, Jan. 14. Pastor Wiegman has served the congregation from Tekamah since Oct. 25, 1952, first as supply pastor, then as pastor.

PAUL WIEGMAN

PENNSYLVANIA:

$1,000,000 Thru Synod Treasury; 90 Per Cent of Budget Raised

PITTSBURGH—Over one million dollars passed through the office of Synodical Treasurer Paul N. Schnur during 1951. More than 90 per cent of a $606,000 budget was raised. The churches of the synod are zealously working to bring in the balance of $150,000 to the CHEY appeal. Many of them have committed themselves to this task during 1952 that the synod may fulfill its commitment.

THE POSTGRADUATE School for Pastors will be held on the campus of Thiel College for three weeks beginning June 23 to July 11. Dr. T. A. Kantonen, Hamma Divinity School, will teach a course in dogmatics and Dr. Ralph Heim, Gettysburg Seminary, one on the New Testament.

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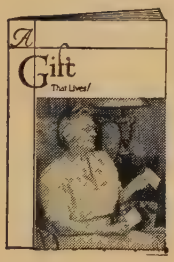

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MISS FRANCES DYSINGER, Secretary for Promotion of the Women's Missionary Society of the ULCA, is touring Central Conference during February in the interest of promoting the work of the Missionary Society. Twelve meetings are being held to discuss the work and problems of the local organizations.

LUTHER LEAGUERS, campers, students of the Summer Assembly, Brotherhood and missionary members are being asked to send in their favorite hymns for conference and rally, for outdoor meetings and special gatherings so that they may be considered for the new synodical pocket song book.

THROUGHOUT the synod Luther Leaguers have been engaged in a "Penny Campaign." During the whole of last month attempts were made to collect the greatest possible number of pennies for the Luther League project in Argentina.

THE FOLLOWING PASTORS have changed pastorates: A. G. FISCHER from Jewett, Ohio, to Avonmore, Pa.; EARL WALKER, Ford City, to East Pittsburgh, Pa.; ADAM SIMON from New Castle to Dubois, Pa.; HAROLD KNOLL from Rural Valley to Temple Eighth Church, Altoona; and BERNARD

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NEWS IN THE CHURCHES

WISE from Emsworth to Ashley Forest, South Carolina.

NOT ONLY had the members of the synod been writing letters protesting the ambassadorship to the Vatican, but a committee had an audience with one of the state's senators, Edward Martin. Pastors Robert Stackel and G. Arthur Fry, Mrs. C. W. Baker, Jr., Attorneys Bertram Kenyon and Robbin Wolfe and Prof. O. F. H. Bert represented the Pittsburgh Synod, the Central Pennsylvania Synod totaling some 300,000 members and also the Allegheny Council of Churches of Christ consisting of 1,000 churches. Senator Martin for 20 years elder in the First Presbyterian Church, Washington, Pa., spoke "appreciatively of the separation of church and state."

LUTHER E. FACKLER

DECEASED

Mrs. William J. Kratz

Mrs. Bessie Summer Kratz, widow of the late Dr. William J. Kratz, died in Youngstown, Ohio, Jan. 5. She was 74.

Born Dec. 14, 1877, in Williamsport, Md., she was married to Pastor Kratz in June 1905. She was active in the Women's Missionary Societies of the congregations in which her husband served.

Surviving are a daughter, Mrs. Mildred Spangler, of Youngstown; a son, Luther M. Kratz, of Eau Claire, Wis.; and three grandchildren.

The funeral service was conducted in Youngstown Jan. 8.

Rev. Charles W. Valentine

The Rev. Charles W. Valentine, retired pastor of the New York Synod, died Dec. 31. He would have been 72 on Jan. 1.

Born in 1880 in the Bronx, New York, he was graduated from Wagner College and from Philadelphia Seminary. He served pastorates in Newburgh and Brooklyn, N. Y., and St. Paul, Minn.

The funeral service was conducted Jan. 2 in Brooklyn by the Rev. Heinrich A. Kropp. Interment was on Staten Island, N. Y.

ev. Gottlieb Walter

The Rev. Gottlieb Walter, retired Texas nod pastor, died Jan. 7 in Corpus Christi, xas, from injuries received five days earlier nen a car struck him down while he was an evening stroll. He would have been on Feb. 28.

Born in Wurtemburg, Germany, in 1872, was graduated from St. Chrischona Mis- on Institute in Basil, Switzerland. In 1904, came to the United States as a missionary Texas for the Lutheran church. He served bsequently in Bushdale, Ander, Weesatche, uetrich Hill, and George West, Texas. He tired at 65.

The funeral service was conducted in orpus Christi by the Rev. C. J. Deithloff, Faith Church, San Antonio, assisted by istor J. C. A. Pfenninger. Interment was Seadside Memorial Park, Corpus Christi.

hanges of Pastorate

PITTSBURGH SYNOD

SCHER, ALBERT G. From Jewett parish, O. To Avonmore parish, Avonmore, Pa. Cambria Ave.

VIRGINIA

NSEN, EVERETT J. To Arlandria, Va., to develop mission. P. O. Box 3045, Arlington, Va.

IUEY, JOHN W. From Holy Trinity Church, Kingsport, Tenn. Retirement.

ILSON, IRA. From Harrisburg, Pa. To Shenandoah parish, Woodstock, Va.

WESTERN CANADA SYNOD

EITEL, HENRY. From St. John's Church, Rosenfeld, Manitoba. Retirement. Hay Lakes, Alberta.

LC CALENDAR

EB.

- 8. Virginia Synod. St. Mark's Church, Roanoke
-14. Georgia-Alabama Synod. Messiah Church, Decatur, Ga.
-21. South Carolina Synod. St. Paul's Church, Columbia
21. Annual luncheon meeting, Philadelphia Seminary Women's Auxiliary. Broadwood Hotel, Philadelphia, 12:45 P. M.

Speaking of inflation (and who isn't?) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know most maintain an eloquent silence.

And yet some facts need to be proclaimed from the housetops. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1948. Some were raised at that time; some were lowered. But in the five-year period *there has been no increase in costs.* Can this situation be paralleled in any other area?

If there ever was a time when patriotism dictated thrift, this is the hour. For most clergymen insurance is the best form of planning for the future. The intelligent clergy can take care of protection needs and retirement income through a Fund policy, and there is no more excellent way than an Ordinary Life contract with dividends accumulating.

When it comes to wondering about the stability of institutions what better way in which to restore confidence than to remember that the Presbyterian Ministers' Fund has been doing business for 235 years?

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In conclusion

IT MAY BE sentimental to keep in your desk for a long time the last letter from a friend who has died. But I suppose you do it, and I know I do.

I have a postcard from Dr. S. C. Michelfelder, who was chief executive of the Lutheran World Federation, written the day before his heart attack which resulted in his death on Sept. 30. It's in his usual vigorous handwriting, as though his energy were exhaustless.

And I have a letter written a month earlier when he was pleased with a "Conclusion" in THE LUTHERAN. He said he was discouraged about his work sometimes because the things for which he was aiming were not always understood. "Being executive secretary is somewhat a lonesome job as every administrative job must be," he wrote. "There are times when I think that everything goes out and nothing comes in."

The LUTHERAN editorial, Dr. Michelfelder wrote, was "evidence of a growing concern for co-ordinated Lutheranism in the world." It "gladdened my heart at a time when I needed it."

I keep this letter as a reminder of a tireless laborer in the Lord's vineyard who used up his energy to the last ounce without conserving anything for himself.

THERE IS ANOTHER LETTER, dated Dec. 26, from Dr. Paul J. Hoh of the Philadelphia Seminary. He wrote from his bed in the hospital, when every breath was drawn in pain in the last days of a cruel illness.

In midsummer he had promised to do a book review for THE LUTHERAN (it's on page 32 of this week's issue).

His ill health delayed him, and when I talked with him just before Christmas I begged him to forget it. But it was part of the backlog of tasks he had decided to complete before his life on earth was ended. So he struggled his way through the book, wrote the review, and in his letter he said, "Here it is, the best I can do between shots of dope. If it's too dopey, don't use it . . ."

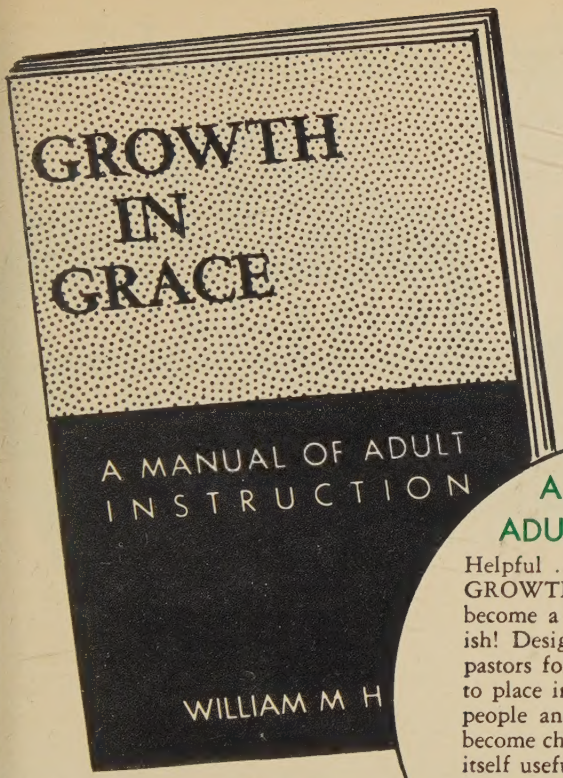
I'M GRATEFUL to have known these men, and others like them, who never counted up any costs of personal inconvenience or sacrifice. They were doing their best to make it literally true that Christ lived in them.

Dr. Franklin Fry is a man like that, contemptuous of the ordinary limits of human strength, driving himself beyond those limits ceaselessly. Our friend Dr. James Beasom in California has the same superb recklessness—and almost reached the outside boundaries last fall, but has been making a fine recovery from his illness.

There's no sense in merely being careless of health. The good sense is in using all you have in what you know to be supremely useful. Not every person has a position that calls for overdrafts on strength of body and mind. Some of us have quiet posts where our work can be done easily. But how splendid it is to know people who have great work to do, and who do it regardless of consequence.

One of the pleasures of life is to think about the people we know—living or dead—who have been faithful about the things given them to do. There are a great company, whom Christ calls forth in all ranks of life. Thinking about them can lift us up when we begin to droop a bit, and give us the will to get on with our work.

—ELSON RUFF



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